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CHRIST THE KEY

TO

BIBLE KNOWLEDGE

BY ELLIOTTE A. TUTTLE

"Did not our heart burn within us while he talked with us by the way and while he opened to us the Scriptures?" Luke 24: 32.

SYRACUSE, N. Y.

WESLEYAN METHODIST PUBLISHING ASSOCIATION.

1905.

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Introduction.

The following pages have been written believing that the Bible has a central purpose and unity of design, and that this purpose discerned and kept in mind in its study will lead to a more intelligent and satisfactory knowledge of its contents, and to a joyful confidence in and fellowship with its Divine Author. The design is not a theological treatise, and not written from a denominational standpoint; but to give a simple, and concise statement concerning the Divine Being, in his various characteristics and relations to man as Creator and Redeemer. The Divinity of the Bible is the strongest proof of its inspiration and authenticity. And the setting forth of the Divine disclosures contained therein in a manner most easily understood by the common reader is the desire and object of

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Preface.

Bible truth has a Historical relation, a Prophetical import, an Ethical character and a Spiritual intent.

The spiritual gives character to the ethical, and underlies the prophetical, while the prophetical gives divine meaning to the historical.

The spiritual is the Divine germ of living truth unfolded through the centuries. The prophetical is the "Foreseeing and Forthtelling" of this truth. The historical is the record of the contact of this truth with people and nations through God's ancient Israel, and since through the Christian Church.

As the discovery of the artist's concept is necessary to a just estimate of his work; so a knowledge of the divine intent, or purpose of God in his Revelation is essential to a clear understanding of his Word.

This Divine purpose is the glorification of man in identification with his Son. John 17:20-26. This purpose embodied in Christ sheds light on Bible truth revealing the Unity of purpose in Creation and Redemption (Col. 1:14-23) constituting Christ the key to the Scriptures.

It will be observed that Christ is interwoven with the following subjects and is the Highest Interpretation of them.

"And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."—Luke 24:27. See Plan of Bible Study, Page 60.

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The Key to Bible Knowledge.

CHAPTER I.

Christ and the Divine Personality.

The disclosures in the Universe harmonize with the declarations of the Scriptures regarding the First Great Cause as an Infinite Intelligence.

“All forms of energy in the Universe are only transmutations of the One Omnipresent Force issuing from the One Fountain Head of Power—The Divine Will—Force is an attribute of mind or spirit alone. Spirit force is the only force in the Universe.”—Cocker.

“There cannot be Thought without a person. I think; therefore I am a person. There is thought not our own in the Universe; therefore; there is a Person in the Universe, not ourselves! The thought is one: The thinker, therefore; is One.”—Descartes.

“There is thought in the Universe, not man’s thought; all organisms are thoughts, for they are woven by life forces, after a plan. A plan calls for a planner, a planner is a thinker, a thinker is a person.”—Joseph Cook.

“Perfect personality is in God only, to all finite minds there is allotted but a pale copy thereof. Very powerful motives impel the religious spirit straight to the conception of a personal God.”—Lotze.

“No theory of evolution is workable without God in it.”—Flint.

The human heart demands for its worship an Infinite Person whose nature and character can meet and satisfy man’s entire being. The Bible reveals such a Person.

The central thought of the Bible is that of a Holy

Person, revealed as Creator, Redeemer and Lord, and love for that Person as the only effective means for the purification and perfection of man. This Divine Person cannot be fully comprehended by finite minds; but he is, nevertheless, the Knowable. He has declared himself in Revelation, and in Jesus Christ, has disclosed himself to the Apprehension of the finite, so that he is distinguished from all other Gods, in that his worship is based upon knowledge.

Truth in the abstract fails to secure and hold in loyalty to God, the alienated affections of man; but embodied in a Personality, at once human and Divine, in love sacrificing unto death, thus laying hold upon man's deepest nature—his religious affections,—and rising above death, secures man's worship and loyalty to God forever.

“God was in Christ reconciling the world unto himself.” II. Cor. 5:19. “God was manifest in the flesh—received up into glory.” I. Tim. 3:16.

All the preceding disclosures of the Divine Being were introductory to this supreme and final one—Jesus Christ the Son of God. Here the human heart rests in its weary search through the ages—saved from the despair of self-contemplation and self-worship, by the rapturous joy of communion with an ascended and Divine Savior.

Christ, in his glorified humanity, mediates God to man, and through his matchless love and compassion, draws the devout worshiper with his manifold needs and infirmities into the very presence of his adorable Lord, and Christ answers forever the request of Phillip, and the soul's hunger “show us the Father and it sufficeth us.” John 14:8,9.

“The God of the Bible, as manifest in Christ Jesus, is the only perfectly righteous and perfectly benevolent Being ever worshiped by man.”—Walker.

Correct views of God lie at the foundation of all right teaching, and all true character building.

Only in the light of a true knowledge of who, and what

God is, can man form right estimates of himself, and of life, and possess inspiring and noble ideals. Therefore, the study of the Bible should be the study of God. It is not the Bible that saves, it is the God of the Bible. Therefore, no line of Bible study should stop short of bringing the mind and heart to God, for, from fellowship with God come all the powerful, saving forces in the life of the individual, the family, the Church and the State.

“There is one sole idea of God; of this idea two things may be affirmed. First: That it is at the root of all absolute grandeur, of all truth, of all perfection. Second: That natural and easy as it may seem when once unfolded, it could only have been unfolded by revelation.”—DeQuincy.

“One single nation, alone of antiquity worshiped God, believed the Universal Being to be a personal being—God. Jehovah of the Old Testament is Jesus of the New.”—Saphir.

“If these Old Testament scriptures are examined carefully, it will be seen that Christ floods them with the radiance of His presence.”

“Christianity differs from all other religions. They are without proof. But Christianity rests on facts. Her proofs are from eye and ear and finger. All the rays of her types, promises, prophecies, and miracles she converges on the Person of Jesus Christ. She concentrates her past, her present, and her future on a Person. She embodies her doctrine in a Person. She expresses her Spirit in a Person. She causes all the magnificence of her supernatural evidence to revolve, like a firmament of stars, about a Person. Her propitiation is by the death of a Person. Her moral system is exemplified in a Person. Her immortality lives in a Person. Her glory in heaven is from a risen, and ascended, and enthroned Person. All her joys, employments, and exultations during everlasting ages, as rays from the sun, have their source and center in a Person who is the visible symbol of Godhead for his universe.”—Leavitt.

Christ and The Divine Name.

The name represents the person. The name of God is a revelation of his nature: And his various names and titles are different aspects of his character and relations in which he

stands to his people. In the various names and titles chosen by God to express himself to man, he has assumed every conceivable attitude of helpfulness, that he might win man's confidence and love. Throughout the Hebrew Scriptures two chief names are used for the one true and Divine Being. In the beginning God—Elohim—signifies the majesty, power and glory of God in the domain of Creation. Jehovah indicates the covenant relation in which he stands to his people, the memorial name held sacred by the Hebrews. Each succeeding disclosure of the Divine name is more full and expressive of the Divine personality and presence, as we descend through the centuries to Christ.

Elohim. The God of Power.

Jehovah. The covenant-keeping God. Moses asks for God's authority in his mission "Whom shall I say hath sent me?"

I Am That I Am. Exodus 3:14. The self-existent, All-sufficient One. Moses exclaims "I beseech thee show me thy glory." God answers "I will make all my Goodness pass before thee and will proclaim the name of the Lord before thee." Ex. 33:18, 19.

The Lord The Lord God. Merciful and Gracious, Long-suffering—keeping mercy for thousands. Ex. 34:6.

Immanuel. "God with us." Isaiah 7:14. Matthew 1:23. His name shall be called "The Mighty God." Isaiah 9:6.

Jesus—"shall be his name for he shall save." Matt. 1:21-23. Jesus is the Greek form of Joshua. Acts 7:45. Heb. 4:8, which means Jehovah-Savior, for he Himself (Greek) saves his people from their sins. Matt. 1:21.

The One Divine Being under various names and titles, with all sufficiency to meet and satisfy man's entire needs. The various names, titles and characters ascribed to our Lord Jesus Christ, in the sacred records are about 360. These are not empty titles. Christ fully answers to them all. These alone constitute an inspiring theme for study. Christ reveals

their spiritual intent and character. "His name shall be called Wonderful." Isaiah 9:6.

"Ex. 3:14. 'I am that I am'; 'this is my name forever and this is my memorial unto all generations.' The very name itself is a proof of a divine revelation for it is not possible that such an idea could have ever entered into the mind of man, unless it had been communicated from above. It could not have been produced by Reasoning for there were no premises on which it could be builded, nor any Analogies by which it could have been formed."—Adam Clarke.

"So great a revelation had never been made to man, for it disclosed the existence of the One Eternal, holy, just and good God—a God of wisdom and order, as well as purity and truth, and implied his right to our absolute obedience and love as the work of his hands. There remained only another self-disclosure, of still greater condescension, when He declared himself to mankind in the person of his Incarnate Son."—Geikie.

Christ and The Divine Nature.

In approaching this subject, one should heed the words of God to Moses at the burning bush. Ex. 3:5. In moral beings, back of character, lies the nature which includes the affections and the will. In a perfectly righteous being, the pure intent of benevolence, issuing in good will characterizes the source of its action.

Benevolence springs from love, love, therefore, inspires action in all righteous beings. While pure love is never malevolent, a love that does not revolt at sin and antagonize it, has in it an element of weakness that vitiates its character.

The devout reader of the Gospels is impressed with the sinlessness of Christ, and the depth and character of his love. The Old Testament contains no severer denunciations of sin than are Christ's, and the New Testament exhibits no more of the Divine patience and repeated forgiveness than does the Old. Holy love is the basis of both.

The existence of love in the Divine Being is not conditioned on any thing outside Himself.

"The Lord did not set his love upon you, nor choose you, because you were more in number than any people; for ye were the fewest of all people; But because the Lord loved you." Deut. 7:7, 8.

God not only possesses a capacity for love but love is resident in his Being, it is part of himself. "God ~~is~~ love." "I have loved thee with an everlasting love, therefore, with loving kindness have I drawn thee." Jer. 31:3.

He Loves as a Father. "As a father pitieth his children." Ps. 103:13. Luke 15:20-24.

He Loves as a Mother. "As one whom his mother comforteth." Isa. 66:13, 14. Isa. 49:13-16. Isa. 63:9. Matt. 23:37.

He Loves as a Bridegroom. "As the bridegroom rejoiceth over the bride." Isa. 62:5. Matt. 9:14, 15. Rom. 7:4.

He Loves as a Shepherd. Ps. 100:3. Ps. 95:7. Ps. 23:1-2. Isa. 40:11.

He Loves as a Friend. John 15:13-15. Ex. 33:11. Jas. 2:23. In every experience in man's life God's love is specially expressed to meet his heart's need.

His Love is Immeasurable. Eph. 3:18, 19.

"There is a rational unity in all forms of religious truth, The ground of that unity is love, which is the essence of the Divine character, the motive of revelation and redemption, and the ideal for human life."—Stevens.

"If there be any single attribute in which the moral character of the Supreme attains to unity, that attribute is his love; this may be said to be the Divine nature. God is love."—Dykes.

Let us beware of reading human conceptions of love into the Divine record. Holiness characterizes God's love. "Ye that love the Lord hate evil." Ps. 97:10.

"God is of too pure eyes to behold evil." Hab. 1:13.

God's love like his law is "holy, just and good." His holiness not to be compared with any other.

"Who is like unto thee among the gods, glorious in holiness. Ex. 15:11. Holiness is his nature. Ps. 22:3. John 17:11. "Holiness is his name." Psa. 111:9. He declares it of himself. Isa. 43:3. .

"Love and holiness comprise the chief qualities in the Divine character, prompting and permeating all other qualities."—Butler.

"The holiness of God is not one of many attributes but is that out of which all the other attributes of God flow, and in which they are all connected."—Saphir.

"The biblical idea of holiness is throughout associated with that of love and mercy. The revelation of the Divine love is the path through which alone we can reach the knowledge of the Divine holiness."—J. M. G.

We may very properly say, therefore, that Holy Love constitutes the essential nature of God, and permeates and gives character to all his action. Justice and mercy springing from holy love go hand in hand in the Divine government.

His justice is always administered in mercy, and his mercy is always just; their action is always that which ought to be, so that perfect righteousness characterizes all the ways of God. Ps. 119:137. "It is very high." Ps. 71:19. "Enduring forever." Ps. 111:3.

"Holiness denotes, fundamentally, a state of freedom from all imperfection, a state, moreover, realized with such intensity as to imply not only the absence of evil, but antagonism to it. It is more than goodness, more than purity, more than righteousness; it embraces all these in their ideal completeness, but it expresses beside the recoil from every thing which is their opposite: This is the sense which the word bears throughout the Scriptures."—Driver.

Christ in his spirit and attitude towards sin and the sinner as manifest in his life, and seen at the cross, affords the light in which to interpret the character of the Divine government as seen, both in revelation and in human history.

Christ and The Divine Attributes.

The characteristic features of the Divine nature, are disclosed in his attributes, and are clearly manifest in Christ.

“God hath spoken unto us by his Son, who is the brightness of his glory and the express image of his Person.” Heb. 1:1-3.

GOD:

Intellect :

Omnipresence.—“Whither shall I go from thy spirit.” Ps. 139:7-10.

Omniscience.—“All things are open unto the eyes of him.” Heb. 4:13.

Knowledge.—“There is no searching of his understanding.” Isa. 40:28.

Wisdom.—“Oh, the depth of the riches, both of the wisdom and the knowledge of God.” Rom. 11:33.

Affection :

Truth.—“A God of truth is He.” Deut. 32:4.

Goodness.—“How great is thy goodness.” Ps. 31:19.

Mercy.—“God merciful and gracious.” Ex. 34:6.

Love.—“Love is of God. God is love.” I. John 4:7, 8.

Holiness.—“I the Lord your God, am holy.” Lev. 19:2.

Justice.—“A God just and right is He.” Deut. 32:4.

Righteousness.—“Righteousness belongeth to Thee.” Jer. 12:1. Dan. 9:7.

Will :

Eternity.—“The eternal God.” Deut. 33:27.

Immutability.—“God is not a man that he should lie.” Num. 23:19. Mal. 3:6.

Power.—“I am the Almighty God.” Gen. 17:1.

Infinity.—“Canst thou by searching find out God?” Job 11:7, 8.

Self-existence.—“I am that I am.” Ex. 3:14.

A perfect Will executing the behests of Love in the full light of infinite Knowledge imply Personality.

The vastness of creation, the universality of law, life organized for happy being, demand an adequate cause—God.

“The eternal independent and self-existent Being, the Being whose purposes and actions spring from himself without foreign motive or influence, he who is absolute in dominion; the most pure, most simple, and most spiritual of all essences, infinitely benevolent, beneficent, true and holy; the cause of all being, the upholder of all things, infinitely happy because infinitely good, and eternally self-sufficient, needing nothing that he has made, illimitable in his immensity, inconceivable in his mode of existence, and indescribable in his essence: Known fully only to himself, because an infinite mind can only be comprehended by itself. In a word a Being who from his infinite wisdom cannot err or be deceived, and who from his infinite goodness can do nothing but what is eternally just, right and kind.”—Adam Clarke.

“In the entire character of the Christ, the beauty of which even infidels confess, it is still the heavenly temper which walks before us through occasions and incidents of an earthly experience....It is to him essentially native as is fragrance to the flower, or beauty to the sunshine, or the lovely blue to the arch of the sky. It is his in whatever situations in life, because inherent in his personal spirit. This is simply inexplicable, except as we discern in him, One coming out of Heaven from God, thus manifesting the native and perpetual temper of higher spheres: appearing in human conditions to show in instant vision the moral life of God and his Beloved.”—R. S. Storrs.

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CHAPTER II.

Christ and The Divine Law.

The giving of the moral law is another disclosure of the Divine heart. The law, as well as Christ came from the bosom of the Father. The law sprang from love and only love can fulfill it or fill it full; love gives birth to law for love contains law, therefore the original law is love. The love that does not contain law, is a lawless love, and leads to lust and anarchy. The law's first demand is love. Deut. 6:4, 5. "Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy might." This love is all inclusive. Christ so affirms. Matt. 22:36-40. Paul—the great expounder of the gospels says "love is the fulfilling of the law." Rom. 13:10.

The Ten Commandments and Love's Responses.

1. Thou shalt have no other gods before me—Whom have I in Heaven but Thee. Ps. 73:25.

2. Thou shalt not make any graven image. Ex. 20:3-17—Thou art chiefest among ten thousand. Cant. 5:10.

3. Thou shalt not take the name of the Lord thy God in vain—I will Praise the name of God with song. Ps. 69:30.

4 Remember the Sabbath day to keep it holy—A day in thy courts is better than a thousand. Ps. 84:10.

5 Honor thy Father and thy Mother—And Joseph fell on his father's neck and kissed him. Gen. 46:29.

6 Thou shalt not kill—But I say unto you, "Love your enemies." Matt. 5:44.

7 Thou shalt not commit adultery—How can I do this great wickedness and sin against God? Gen. 39:9.

8 Thou shalt not steal—They sold their possessions and goods, giving to all in need. Acts 2:45.

9 Thou shalt not bear false witness against thy neighbor—Love worketh no ill to his neighbor. Rom. 13:10.

10 Thou shalt not covet—I have coveted no man's gold or silver. Acts 20:33.

The law cannot give spiritual life nor awaken love. The law's province is to reveal sin. "I had not known sin but by the law." Rom. 7:7. Law awakens conscience and reveals to man his bondage. Rom. 7:7-24. "Therefore the law was our schoolmaster (or child conductor) to lead us to Christ, that we might be justified through faith." Gal. 3:24. The Law commands love. Christ brought the highest expression of God's love to man that through this love righteousness might be attained, which is the end, or design of the law. Thus Christ is the Source and Unity of the moral law, revealing its spirituality and beauty.

"The kernel of the law given to Israel through Moses is love to God and to man."—Saphir.

"There was in the law of Moses, a spiritual law, a law of internal obedience, a law of love, which the Jews might have discerned had they been willing, and in fact many among the Jews had discerned it. It is of this spiritual law that Christ affirmed that not one jot or tittle of it will be lost."—Vinet.

Christ the Divine Incarnation.

In Christ we behold the radiance of God's glory and the express image of his person. "In the beginning was the Word—and the Word was God." John 1:1. "And the Word was made flesh and dwelt among us, and we beheld his glory." John 1:14. "God was manifest in the flesh." I. Tim. 3:16. "Shall call his name Immanuel." Isa. 7:14. Matt. 1:23. "The object of the Incarnation was the reconciliation of the world to God. II. Cor. 5:18-21.

Man, the sinner, can not meet a holy God without atonement. Sacrificial offerings for sin were instituted at the beginning: Their full significance was realized in Christ. The real significance of blood-shedding in religion is that the

blood contains the life of the victim. Lev. 17:11. When the blood was shed, the life was surrendered; the lower life in animal sacrifices, offered by God's appointment was typical of the highest and holiest, even Christ's—whose life and being were so full, rich, and all-inclusive, as the Son of God and Son of Man, that the offering of himself was recognized and accepted as a ransom for man's forfeited life; thus the penalty incurred by sin was met, making the unparalleled display of Holy Love, which is the only restorative power for man's alienated affections. Atonement was the original purpose of the Incarnation. I. Peter 1:19, 20. Christ's offering of himself was voluntary. "Lo! I come, to do thy will, Oh! God." Heb. 10: 5, 9. "No man taketh my life from me. I lay it down of myself." John 10:17.

The fact that God himself interposes, shows the magnitude and seriousness of sin's problem.

"The Incarnation is not the union simply of the Divine nature with the human—for that I acknowledge in the case of every believer through the indwelling Spirit—but the entrance of a Divine person into the human."—Prof. Orr.

Christ and the Divine Atonement.

Prophecies concerning the Crucifixion and their fulfillment:

Scourged. Isa. 50:6. Fulfilled. Mark 14:65.

Nailed to Cross. Ps. 22:16. Fulfilled. John 19:18.

Forsaken of God. Ps. 22:1. Fulfilled. Matt. 27:46.

Gall and Vinegar. Ps. 69:21. Fulfilled. Matt. 27:34.

Garments divided. Ps. 22:18. Fulfilled. Matt. 27:35.

Death and Prayer. Isa. 53:12. Fulfilled. Matt. 27:50.

Pierced. Zech. 12:10. Fulfilled. John 19:34-37.

Buried with Rich. Isa. 53:9. Fulfilled. Matt. 27:57-60.

Numbered with Transgressors. Isa. 53:12. Fulfilled. Mark 15:28.

St. Peter furnishes the key to the Messianic Prophecies. "Of which salvation the prophets have inquired and searched

diligently who prophesied of the grace which should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." I. Peter 1:10, 11.

The prophetic spirit in the prophets was the spirit of Jehovah—Jesus, foreseeing and foretelling ages before they were enacted, the scenes in Gethsemane, and at the Cross. The supreme fact of the atonement is God dealing with sin. Christ entered into the experiences of man's sin and into God's condemnation of it, that man might enter into the knowledge and experience of Divine love and righteousness.

"The atonement testifies to a love in God, which we do not earn, which we can never repay but which, in our sins, comes to meet us with mercy; dealing, nevertheless, with our sins in all earnest, and at infinite cost; doing right by God's holy law in regard to them; the love which becomes incarnate in the Lamb of God, bearing the sin of the world and putting it away by the sacrifice of Himself."—Denny.

I. The Great Sufferer. Christ's sufferings were exceptional. The first prophetic promise seems charged with portending conflict and consequent suffering. Gen. 3:15. In the 22nd Psalm there is depicted what seems to be an actual entrance into the sufferings of Gethsemane. In the 11th verse, the sufferer has forebodings of impending sorrow and realizes his loneliness. "Be not far from me, for trouble is near, for there is none to help." Ps. 22:11. What, could ye not watch with me one hour?" Matt. 26:40. Then the cup of the world's sin and woe was pressed to his lips. "O, my father, if this cup may not pass away from me, except I drink it, Thy will be done." Matt. 26:42. Then, in anticipation, he experiences its crushing weight, "I am poured out like water, and all my bones are out of joint, my heart is like wax, it is melted in the midst of my bowels." Ps. 22:14. Matt. 26:38. "My soul is exceeding sorrowful, even unto death," "and being in an agony, he prayed more earnestly, and his sweat was, as it

were, great drops of blood falling down to the ground. Luke 22:44.

"It is in the revelation which it makes, unique, supreme, for all the world, for all the ages, of the heavenly conception of the guiltiness of sin and of its immeasurable sequences of evil, of the immaculate purity of God and of the self-surrendering love which would give up thrones and glories to save the lost."—Storrs.

Christ experiences the humiliation and disgrace of the sinner. "I am a worm and no man, a reproach of men, and despised of the people." Ps. 22: 6, 7.

"They that passed by reviled him." Matt. 27:38-44. Then the hiding of his Father's face. "My God, My God, why hast thou forsaken me." Ps. 22:1. Matt. 27:46.

"It is God himself who has taken—truly taken this earthen vessel of a pure and true humanity, that he might give to Himself the Atonement for man's sin. It is God who has Coveted and Gained capacity for weakness, suffering and death itself, that he might demonstrate eternal holiness and yet manifest everlasting love to man."—F. W. Grant.

II. "The Holy One." The most distinguishing characteristic of God in all Bible history is holiness. The constant reminders in all the Jewish service and ritual, its careful selection of sacrifices, the ablutions, the purity of the priestly attire all declared "Be ye holy, for I the Lord your God am holy," and the great sin-bearer of the world was styled "The Holy One of God." He was typified in the selected lamb without blemish. Ex. 12:5. Announced by John Baptist "Behold the Lamb of God." John 1:29-36. And to Mary as the "Holy Child." Luke 1:35. And by the apostles. Acts 4:27-30. John 8:46.

III. "The Changeless Love." In view of the unparalleled suffering in dealing with sin, which was ever before the Divine mind, and in view of his infinite holiness, ever Repelling it, it was His Love Alone that was ever Impelling him onward in his purpose to redeem man. His love seeks out the first guilty pair in the garden to announce to them his promise of a deliverer and to institute a condition of toil as a means of

discipline for man's recovery. Out of the hopeless corruption of the antediluvian world, God's persistent love saved one family to give the race a new trial. The patient endurance of God with the Jewish nation is the most marked and marvelous display of love ever seen—until he reaches the cross, where we hear from the lips of the dying Christ for his enemies, "Father, forgive them, for they know not what they do."

Holy love had endured and wrought through the centuries to reach that crucial hour "Where holiness was never before seen to be so holy, sin never so hideous and malignant, love never so patient and enduring." Here we have an evidence of the unity of the Scripture. "The Great Sufferer, The Holy One, The Changeless Love," forming the triple, crimson cord, by which the Infinite Father seeks to bind the heart of man to himself. Divine disclosures and declarations through the centuries of Old Testament history find their complete realization in Jesus Christ, and their full manifestation in his crucifixion, where we behold, unveiled before the world the power and gentleness, the holiness and patience, the majesty and glory, of the Divine Father, as he shines forth in the face of Jesus Christ. II. Cor. 4:6. Christ closes his atoning work with these remarkable words, "It is finished." John 19:30. The ransom-price is paid, there is no more offering for sin. Heb. 10:18. The basis for man's reconciliation to God is laid once for all by God himself. The love of God in Christ Jesus achieved triumphant victory at the cross. On the one hand, the Holiness of love, in justice sustaining inviolate the Divine law and government, while the Graciousness of love in mercy reaches out in his bleeding, victorious hand, a free pardon from God himself to every repentant sinner, a pardon based upon eternal righteousness.

"Two great facts stand out clearly in the scriptural statements covering the death of Christ. The first is, that He died for us, in our place as covering us, and receiving in His own person the penalty of the violated law of God. The second outstanding fact is, that He who dies for us is none other than

the instrumental cause of our being—not Adam but Christ is the Root of the race. He who dies in the place of all is, in the core of his personality, the creative root of all in whose behalf He acts. Christ in the agony of conscious abandonment by the Father, endures and exhausts that death which is the proper penalty of the violated law: and he endures it as covering our place.”—Behrends.

From the view point of the earthly mind, a dark pall settled over the closing hours of the crucifixion, but the “Corn of wheat had fallen into the ground, not to abide alone.” John 12:24. Within three days, the familiar voice of Jesus fell upon their ears, “All hail. And they held him by the feet, and worshiped him.” Matt. 28:9. And he said “Be not afraid. Go tell my brethren that they go before me into Galilee, there shall they see me.” Matt. 28:10. “And the disciples, when they saw him, worshiped him.” And he said, “All power is given unto me.” Matt. 28:18. “Go ye, therefore, and teach all nations, and Lo, I am with you always.” Matt. 28:20.

“The Sun of Righteousness” had risen, never again to set: from that time on the world has never been without the presence of Christ. His ascension to his mediatorial throne, as the Son of God, the Prince of Life, was the beginning of Divine displays of spiritual power and moral transformations which stamped the career of Jesus Christ, and the sacred records of it as pre-eminently Divine.

“The resurrection of Christ is the most certain fact in the history of the world—attested as it is by Evangelists and Apostles, by Paul himself, and the five hundred brethren whom he summons as co-witnesses with him; by the monument of the Christian Sabbath persisting as its witness through all ages. Christ has risen from the dead! After two thousand years of the most determined assault upon the evidence which demonstrates it, that fact stands. And so long as it stands Christianity, too, must stand as the one supernatural religion.”—Warfield.

The Cross which was the instrument of death, has become the emblem of life, for the power of Christ’s cross which smites.

the heart with the pangs of guilt issuing in penitence and the joy of pardon, and in a life of thanksgiving and service is a revelation by the Spirit of God to the inquiring soul, a revelation of unselfish, holy love, patiently enduring death for the sinner.

CHAPTER III.

Christ and the Divine Father.

The great Bible doctrines were embodied in Christ. The Fatherhood of God, is grounded in the love of God. "Since Christ is the Eternal Son of God, God was Always a Father." No one could so well reveal the Divine Fatherhood as the Only Begotten Son from the bosom of the Father. John 1:18. This was an important part of Christ's earthly mission, entrusted to him by the Father, "And no one could know the Father but by the Son." Matt. 11:27. The unity was complete. John 10:30. Christ's life was a constant exhibition of fatherly pity and care so that he could truthfully say, "He that hath seen me hath seen the Father." John 14:9. "The Father worketh hitherto, and I work." John 5:17. The gospels are a veritable picture-gallery of God's Fatherhood disclosed in Jesus' life. The name Father was oftenest upon his lips, in speaking to and of God, and always in some beautiful connection with his human children. Who save One thus intimate with the Heavenly Father's heart could give that inimitable parable of The Prodigal Son which Chas. Dickens declares "The most touching story in all literature." Christ's revelation of God's Fatherhood sheds light upon the Old Testament Scriptures in the close identification of Jehovah with the Jewish nation. "He kept Israel as the apple of his eye." Deut. 32:10. "He that toucheth you toucheth the apple of his eye." Zech. 2:8. "I am a Father to Israel." Jer. 31:9. "He led them by the hand." Jer. 31:32. "Like as a Father pitieth his children." Ps. 103:13. Receiving Christ as Redeemer and Lord the believer meets and communes with the Father in and through the risen Christ.

"If we would know God in his living personality, know

him as a God not afar off, but near at hand, know him in all the richness and fulness of his love and mercy, know him as a pitying, forgiving, protecting, providing, comforting, reconciled Father, we must get at that knowledge through Christ. We must see him as the Son reveals him. No man knoweth Thus the Father but he to whomsoever the Son will reveal him.”—Wm. Hanna.

“Nothing in the intellectual or spiritual possessions of mankind can match the idea of the God and Father of Jesus Christ. A God better than the Father of Christ, is for man inconceivable.”—George Gordon.

Christ the Divine Son.

Christ existed in the Divine Being as “The Son of God.” “I am the Christ, the Son of the Blessed.” Mark 14:61, 62. “I and my Father are one.” John 10:30. “I came from the Father, and go to the Father.” John 16:28. “The glory I had with thee before the world was.” John 17:5. God declared himself in the world by his Son, “The Word.” “In the beginning was the Word,” and the “Word was God.” “All things were made by him.” Col. 1:16, 17; John 1:1-3.

In Creation and in Redemption Christ is God’s Word spoken to man.” Heb. 1:1-3. God, in crowning his creation with man, through whom could he so suitably utter the creative word, as through his beloved Son, ‘Let Us make man in Our Image after Our likeness.’ Gen. 1:26. And when sin had scattered and separated his earthly children, who so fitting to gather them back to the heavenly fold as the Only Begotten Son from the bosom of the Father: and for this he became a babe, a child, a youth, a man, thus identifying himself with man’s life, and by his atoning work, opening the way for man’s return to God.

The Word became flesh. John 1:14; I. Tim. 3:16.

Truly human and yet the eternal Son of God, away from home, on an errand of love, but bringing back God’s redeemed family, saying, “Behold I and the children which God hath given me.” Heb. 2:13.

"To as many as received him, to them gave he power (or privilege) to become the sons of God, even to them which believe on his name." Which were born of God. John 1:12, 13. "Who are spirit-led." Rom. 8:14, 15. "Being sons and heirs." Rom. 8:17; I. Peter 1:23. This relationship assures and inspires holy living. I. John 3:1-3.

As Son of God and Son of man, "It takes His greatness and His limitations, His strength and His weakness, His divinity and His humanity to affect us most. We want a being that shall come down to our sympathies and so stand on the same plane with us: at the same time, one before whom we shall bow with reverence: one whose thought and feeling span that mighty void between God and man. The Bible gives Christ the 'God with us.' The man divine, that being who towers above our reason but grasps and holds our hearts."—James Drummond.

Christ and the Divine Spirit.

The Holy Spirit was in creation the all energizing power. Gen. 1:2. Beautifying the heavens. Job 26:13. Inspiring the prophets to foretell the Messiah. I. Peter 1:11; Isa. 9:1-7. The poets to sing of his salvation. Psalms. And sages to utter parables of Divine wisdom. Proverbs. He presided at the conception of the mother of Jesus. Luke 1:35. And brooded in the form of a dove over Christ at his baptism. Matt. 3:16. Jesus upon the eve of his departure announces to his disciples the Spirit's coming as Another Comforter. John 16:7. A comforter is a sympathizer, one who inspires hope and courage.

To his despondent disciples upon the eve of his departure, he says, "He—the Comforter—shall take of the things of mine, and shall show them unto you." "He shall not speak of himself. But whatsoever he shall hear that shall he speak." "He shall glorify me." John 16:7-15. He brings to the minds of the Apostles, in writing the Gospel, the very sayings of Jesus. "He shall bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

As the Comforter, he deals in love, diffusing the love of God in the heart of the believer, communicating to him the Divine nature through the promises. Rom. 5:5; II. Peter 1:4. Love is life to moral beings. The communion of souls under the law of love is the highest joy of being; without this, life is void of worthy motive or inspiration. "As the Father hath life in himself, so hath he given to the Son, to have life in himself." John 5:26.

"This is life eternal to know thee, the only true God and Jesus Christ whom thou hast sent." John 17:3.

This Divine Principle of life is a present possession by the believer, through Christ. I. John 5:11, 12.

"The familiar benediction which invokes upon us 'the communion of the Holy Ghost' has probably a deeper meaning in it than has generally been recognized. The word communion signifies the having in common, it is used of the fellowship of believers, one with another and also of their mutual fellowship with God. The Holy Spirit dwelling in us is the agent through whom, this community of life and love is effected and maintained. 'To talk of being saved by the earthly life of Jesus is to know Christ only after the flesh.' 'Because I live ye shall live also.' Christ on the throne is really the heart of the Church, and every regeneration is a pulse-beat of that heart in souls begotten from above through the Holy Spirit. The new birth, therefore, is not a change of nature as it is sometimes defined, it is rather the communication of the Divine nature, and the Holy Spirit is now the mediator through whom this life is transmitted. The life of God can alone beget the likeness of God; the Divine type is wrapped up in the same germ which holds the Divine nature. This communication of the Divine life from Christ to the soul through the Holy Spirit is a hidden transaction, but so great in its significance and issues, that one has well called it 'the greatest of all miracles.'"—A. J. Gordon.

When Christ reached his mediatorial throne, as The Prince of Life he fulfilled his promise, and the Comforter came: jointly the gift of the Father and the Son. John 14:26; 15:26. Diffusing in the uplifted expectant hearts, the love of God, thus giving his children weakened by sin, the inspiration of his

own life and love with which to love him in return. I. John 4:19.

“The Scripture phrase ‘love of God’ invariably refers to and means God’s Love to Us, never our love to God; as it is God’s love that is ‘shed abroad in our hearts’ so it is Christ’s love to us that he enjoins us to continue in, John 15:9, and God’s love that Jude 1:21, instructs us to ‘keep ourselves in.’ Our love to God has neither merit nor strength, neither staying nor resisting power nor sufficiency of any sort, God’s love possesses all these. It is Christ’s hold of us, Phil. 3:12; I. John 4:10, 19, not our hold of Christ that avails for our deliverance, assurance and comfort; and this hold is exerted through the constraint of his indwelling and inworking love.” —J. G. Butler.

For nearly two thousand years the consciousness of Christ’s presence in the Church, has been manifested and sustained by the Holy Ghost.

“All implanted wants are wonderfully satisfied in the Divine Trinity. The Father as Creator and Providence, the Son as Redeemer and embodied Friend, the Spirit as the Dispenser of a diffused and sanctifying influence, which permeates and comforts the sensitive soul. The baffled intellect rests from the aimless beating of its wings, and, while it discovers fields of boundless contemplation for the expansion of all its powers, abides in the peace of that holy benediction, “The grace of our Lord Jesus Christ, and the love of God and the fellowship of the Holy Ghost, be with us all evermore.” —Bishop Huntington.

“My Heart demands the Trinity as much as my Reason. I want to be sure that God cares for us, that God is our Father, that God has interfered, stooped, sacrificed Himself for us. I do not merely want to love Christ, a Christ, some creation or emanation of God’s, whose will and character, for aught I know, may be different from God’s. I want to love and honor the abysmal God himself, and none other will satisfy me. No puzzling texts shall rob me of this rest for my heart, that Christ is the exact counterpart of Him in whom we live and move and have our being. I say boldly, if the doctrine of the Trinity be not in the Bible, It Ought to Be; for the Whole Spiritual Nature of Man Cries Out For It.” —Charles Kingsley, Once Chaplain to the Queen of British Empire.

CHAPTER IV.

Christ the Divine Ideal of Manhood.

One of the purposes of the Incarnation was to furnish the world with an ideal character, that man's desire for perfection might be met and encouraged toward the Divine. Christ possessed true humanity as well as real Divinity, and through obedience and suffering he reached a perfect manhood. Luke 2:52. He co-operated with his Father who was ever with him, and the Divine principle which he declared to others, as the foundation of all the virtues, he possessed, and practiced in his life—the all-inclusive principle of love. Matt. 22:40. It glowed in his heart, beamed from his eye, and shone in his countenance.

This holy love inspired and nourished by communion with his Father, and by a close study of the Holy Scriptures, blossomed into a most vigorous, beautiful and winsome character, which has been and still is the admiration of skeptics as well as believers through all the Christian centuries. As a man, five prominent principles characterized his earthly life.

First. His Recognition of Authority. The Authority of God. "I do always those things that please him." John 8:29. "Not my will but Thine be done." Luke 22:42. Parental Authority. "He was subject unto his parents." Luke 2:51. And with love's care amidst the agonies of the cross, provided for his mother, a home. John 19:26, 27. The Authority of the State. The Roman government may not have been approved by him in its entirety, yet he recognized the principle of loyalty to civil authority. Matt. 22:17-22; Matt. 17:24:27.

Second. His Righteousness. It was one of the prophetic notes in the Messianic Psalms. "Thou hast loved righteousness." Psa. 45:7. His righteousness was tested in his first

great temptation to prostitute his God-given powers to evil, his righteousness held him loyal to God. Matt. 4:1-11. It was not the austerity of the Pharisee or moralist, but the righteousness of love.

Third. As a Servant. "He came to serve." Luke 22:27. He taught the world the dignity and privilege of service through love, to use power beneficently; that the temporal is simply the servant of the spiritual. He used the lower to prepare the way for the higher. The kingdom of God was his supreme ambition, the ultimate goal. This kingdom in its principles was the moral order that resulted from receiving the King. "The kingdom of God is among you." To receive Christ, is to receive holy love, all that which makes for righteousness. Christ set the example for a new order in the world, to attain righteousness, peace, joy, through love, for the individual, society, the world.

Fourth. His Purity. While he mingled freely with all classes and conditions of people, he possessed within himself that principle of holy love which by its inherent nature separates from the unlawful, regulates the use of the lawful, and gives immunity from evil. John 17:15.

Fifth. His Benevolence. It was love in action, and so identified him with every receptive human life, that it drew around him the needy, and elicited the response "we have found the Messiah." John 1:41. "Come, see a man that told me all things that ever I did; is not this the Christ?" John 4:29. "Then drew near unto him all the publicans and sinners for to hear him." Luke 15:1.

This love which carried Christ over all barriers, racial, social, ecclesiastical, into the lives of others he has left as a heritage to his church.

It is this Divine, charitable estimate and treatment of man by man which alone will level up society into a Divine brotherhood.

Christian character is not manufactured, it is a growth, a

product of life, of the God-love, which contains the potency and pattern of the Divine. Co-operation with the God-love, the Christ-spirit, weaves character after the Divine ideal of manhood.

“God coming down to man is the glory of the Gospel. The Son of God in manhood, and manhood never to be laid down again is ‘the outshining of his glory.’ He has spoken, but he has done more than this, he has lived and loved, and suffered and died among us, and gone back again in the power of such a sacrifice by which those in whose behalf it has been offered find a new and living way into the presence of God.”
—F. W. Grant.

“In Jesus God is manifested as he is, and man as he ought to be. He brings back to man the image of God in which man was made, but which man had lost. His claim to Godhead and Messiahship rests on (1) Fulfilled Prophecy, as Isa. 53, and Holy Scripture, John 5:39; (2) Miracles, confirmed by Scripture, John 5:36; 7:31; 10:25-38; (3) His peerless character, excluding alike the theory of fanaticism and of imposture; (4) His resurrection, Rom. 1:4; (5) The moral and social changes wrought in the world through the Church of Christ, in which his Spirit works, Col. 1:6; (6) The transformation of individuals, I. Cor. 6:10, 11, the witness of his Spirit with their spirit that he satisfies all their soul’s needs, Rom. 8:16; Eph. 3:17-20.”—A. R. Faussett, D. D.

Christ The Divine Teacher.

Christ is the supreme, authoritative religious teacher, by whom everything in doctrine and practice is to be tested. Christ did not promulgate a System of Truth, he Is the truth, and he announced principles which could have originated only with God. They have never needed revision. He was not merely a reformer but first a regenerator; his spirit and teaching were in harmony with all truth which had preceded him. All the past of Divine revelation was gathered up in his personality. He gave the key to the moral law which Pharisees and formalists had lost, when he said that love to God and man was all-inclusive, and that he came not to destroy the law but to fulfil. The principal province of the law was to reveal and emphasize sin; thus preparing the world for the Sa-

vior, whose meritorious death is the Only Ground for the sinner's justification before God.

The moral law, the sermon on the mount, and all the practical teachings of Christ, and of both Testaments are needed to enlighten and direct love into the proper channels of Christian ethics and intelligent service.

These high ideals of Christ's teachings reveal to man his moral weakness and his spiritual poverty, and are needed to bring him, and to keep him before God as a receiver, and before man as a giver. A channel for the Divine love and knowledge to flow unto men in a brotherly fashion, demonstrating to the world the purpose of God to bless men with a fraternal fellowship, high, holy, and enduring. Christ extorted from his enemies, "Never man spake like this man." John 7:46. "He taught as one having authority and not as the scribes." Matt. 7:29. He impressed his hearers with his mastership.

"Of all the spiritual truth existing in the world at this moment not only is there not a single important idea which is not found in the words of Christ, but All the Most Important Ideas can be found no where else and have their sole fountain in his mind."—Y.

"Advance as they may, they can never reach Him; their only task need be, by taking him more and more into their life and thought, to learn better how to bring forth the treasures that lie concealed in Him."—Neander.

Christ the Divine Master.

"Master we know thou art a teacher sent from God, for no man can do the miracles which thou doest except God be with him." John 3:2.

Christ must demonstrate his universal mastership. If there were one realm where he failed to control, it would weaken the force of his unique character and mission. If he failed in the material realm, we might well doubt his being equal to the needs of the moral, and the spiritual. And as the restoration of moral order in man is dependent upon the union

of the Divine with the human, and this union is dependent upon human faith and trust, then, to secure that trust there must not be a break in the entire circle of the demonstrated evidences of his Mastership. The God who asks of man the entire surrender of his being and interests, does as much for man as he requires man to do for him, viz.: gives Himself and gives evidence of his ability and willingness to control and utilize all the forces of the universe, if need be, in behalf of the absolutely self-surrendered worshiper: this is just what Christ has done.

The naturalness displayed in his wonder-working, impresses the candid reader of the gospels. If the earthly parent reaches out into nature and utilizes its resources and subtle forces for the comfort and culture of his child without apparent loss or disturbance in the natural order, why should it be thought incredible when the world's Creator and Redeemer lays hold upon the abundant forces of his own universe, arranged for this very purpose, and causes them to minister comfort to the suffering, cultivate and develop the faith of his disciples whom he was preparing to inaugurate that most stupendous enterprise—the capturing and bringing lost men to God.

If there were recorded no marvels of power in the life of Christ, the sanity of the world would demand them. The realm of nature yielded to Christ's touch as the instrument of music yields to the touch of the skilled musician. He stilled the storm at his word and multiplied the loaves at his touch. With infinite ease he handled the forces of nature and demonstrated the unity of all law in a Divine personality, and the harmony of the universe under the touch of its Maker and Master. And the people said, "When Messiah cometh will he do more miracles than this man?" John 7:31.

Christ is Master of Death. Death is an innovater in the realm of life. Christ was the first to confront death with an abundance of life. "The first man Adam was made a living

soul. The second Adam,—Christ—a quickening spirit." I. Cor. 15:45. Christ came with a surplus of life for the lost life of the world. At his command disease ceased its work and the embrace of death relaxed its hold, and friends were again united in the joys of home. John 12:2. Prophetic of what is to be He declared himself to be the resurrection and the life. "He that liveth and believeth in me, though he were dead yet shall he live." John 11:25. He entered the grave and came forth a conquerer, that his most timid child might be assured that only the Shadow of death remains. Psa. 23:4; Heb. 2:14, 15.

He is Master in the Realm of Spirits. The demons obeyed him. Mark 9:25, 26. They feared him. Matt. 8:28, 29. They confessed him. Mark 5:7. Christ's victory over them Matt. 4:1-11. The believer now meets conquered foes.

He is Master of Men. They obey him. They follow him and sacrifice for him. They worship him; for nearly twenty centuries he has been attaching to himself men of all degrees of intellect, strength of will, and depth of heart.

"Christ's relation to man evinces his Unity with the Father. The life for lost man was in him, and communicated by him. Through his union with the Father, all power is given him. It is by virtue of his incarnation or his partaking of human nature that he becomes the source of life to the world. A constant stream of life flows from him through them. It reaches its maturity by means of growth through nourishment; its food is Christ, the living bread which came down from heaven. The operating principle of this Divine life is faith in Christ. This faith leads to good works, purity and mutual love."—D. S. Gregory.

Christ the Divine Judge.

Christ possesses supreme judicial authority. John 5:22. Wherever Christ appeared or is presented among men, there judgment begins at the bar of conscience. It may be in silence as the poor woman's accusers went out from his presence one by one, or as in the prayer of the publican, "God be merciful to me a sinner," or in the exclamation of Peter, "De-

part from me for I am a sinful man, O Lord." Jesus says, "For judgment I am come into the world, that they which see not might see, and that they which see might be made blind." John 9:39.

Man's attitude and treatment of truth, makes it to one the "savor of life unto life, to the other of death unto death." Since self-judgment begins in Christ's presence, no other is so well fitted to carry it to completion as he who came from the "Bosom of The Father," and who experienced in his own person the malignity and far-reaching consequences of sin; and as the Son of Man, identified with human need and suffering, will give to every one the tenderest yet most just consideration.

There are some things God cannot do, he cannot treat sin and law as though they did not exist, he cannot ignore the laws of man's being. Infinite power cannot generate in any finite will virtuous action.

Action that merits reward must be the spontaneous choice of the will. The final disposition made at the judgment is not based upon the likes or dislikes of a judge who may be placated by a few pious performances, but upon the moral condition of each soul, its attitude towards holy love. In one there is no affinity for, but an aversion to holiness, a painful recoil of the soul from God, a neglect of and over riding and trampling down of unselfish love in its pursuits of the soul's good.

The other reverences, adores, delights in the love which redeems and which has pursued the soul to save it; to create within it an affinity for God. Holy love "to the one is a consuming fire, to the other an enswathing kiss." Identification with Christ as Redeemer and Lord resulting in a service of love to humanity insures a welcome to the company of the blessed. Matt. 25:31-46.

"'Love God!' This is the everlasting yea: in which all contradiction is solved—and in which whoso walks and works it is well with him."—Carlyle.

CHAPTER V.

Christ in Prophecy.

The Spirit of Christ inspired the prophets. I. Peter 1:11. The Old Testament, by itself is a book of unfulfilled prophecies. The burden of these prophecies is Christ. "Search the Scriptures"—for they testify of me. John 5:39. From Gen. 3:15, to Mal. 3:1, we find predictions and descriptions of Some One coming. His character, His birth, His home, His death, His resurrection, His kingdom. We close the book and ask, Who is He? We open the New Testament and read, "Thou shalt call his name Jesus, that it might be Fulfilled which was spoken by the prophets." Matt. 11:21, 22.

"Christ is the key to the whole Bible, and it is He who gives it its spiritual and historical unity."—Thomas.

Old Testament Prophecies Concerning Christ and Their Fulfillment in the New.

These prophecies date from 400 to 1,000 years before the birth of Christ.

As the Son of God. Psa. 2:7. Fulfilled. Luke 1:32, 35.

As Seed of the Woman. Gen. 3:15. Fulfilled. Gal. 4:4.

As Seed of Abraham. Gen. 17:7. Fulfilled. Gal. 3:16.

As Seed of Isaac. Gen. 21:12. Fulfilled. Heb. 11:17, 19.

As Seed of David. Psa. 132:11. Fulfilled. Acts 13:23; Rom. 1:3.

His Coming at Set Time. Gen. 49:10; Dan. 9:24, 25. Fulfilled. Luke 2:1-11.

Born of a Virgin. Isa. 7:14. Fulfilled. Matt. 1:18; Luke 2:7.

Called Immanuel. Isa. 7:14. Fulfilled. Matt. 1:22, 23.

Born in Bethlehem. Micah 5:2. Fulfilled. Matt. 2:1; Luke 2:4.

Called out of Egypt. Hos. 11:1. Fulfilled. Matt. 2:15.

His Forerunner. Isa. 40:3; Mal. 3:1. Fulfilled. Matt 3:1-3; Luke 1:17.

Anointed with Spirit. Isa. 61:1. Fulfilled. Acts 10:38.

A Prophet like Moses. Deut. 18:15, 18. Fulfilled. Acts 3:20, 22.

A Priest like Melchisedec. Psa. 110:4. Fulfilled. Heb. 5:5, 6.

Entering on Ministry. Isa. 61:1, 2. Fulfilled. Luke 4:16.

Ministry in Galilee. Isa. 9:1, 2. Fulfilled. Matt. 4:12, 16 and 23.

His Coming into Temple. Hag. 2:7, 9; Mal. 3:1. Fulfilled. Matt. 21:12; Luke 2:27.

His Meekness. Isa. 42:2. Fulfilled. Matt. 12:15, 16 and 19.

Without Guile. Isa. 53:9. Fulfilled. I. Peter 2:22.

His Zeal. Psa. 69:9. Fulfilled. John 2:17.

Preaching by Parables. Psa. 78:2. Fulfilled. Matt. 13:34, 35.

Working Miracles. Isa. 35:5, 6. Fulfilled. Matt. 11:4, 6.

Bearing Reproach. Psa. 22:6. Fulfilled. Rom. 15:3.

Rejected by his Brethren. Psa. 69:8. Fulfilled. John 1:11; John 7:3.

A Stone of Stumbling. Isa. 8:14. Fulfilled. Rom. 9:32.

Rejected by Nation. Psa. 118:22. Fulfilled. Matt. 21:42.

Betrayed. Psa. 41:9; Psa. 55:12. Fulfilled. John 13:18, 21.

Disciples Forsake. Zech. 13:7. Fulfilled. Matt. 26:31, 56.

Sold for Price. Zech. 11:12. Fulfilled. Matt. 26:15.

His Sufferings. Psa. 22:14, 15. Fulfilled. Luke 22:42, 44.

For Others. Isa. 53: 4, 6, and 12. Fulfilled. Matt. 20:28.

Patience and Silence. Isa. 53:7. Fulfilled. Matt. 26:63.

Smitten on Cheek. Micah 5:1. . Fulfilled. Matt. 27:30.

His Visage Marred. Isa. 52:14. Fulfilled. John 19:5.

Scourged. Isa. 50:6. Fulfilled. Mark 14:65.

Nailed to Cross. Psa. 22:16. Fulfilled. John 19:18.

Forsaken by God. Psa. 22:1. Fulfilled. Matt. 27:46.

Gall and Vinegar. Psa. 69:21. Fulfilled. Matt. 27:34.

Garments Divided. Psa. 22:18. Fulfilled. Matt. 27:35.

Numbered with Transgressors. Isa. 53:12. Fulfilled.
Mark 15:28.

His Death and Prayer. Isa. 53:12. Fulfilled. Matt.
27:50.

His Being Pierced. Zech. 12:10. Fulfilled. John 19:
34, 37.

Buried with Rich. Isa. 53:9. Fulfilled. Matt. 27:57-60.

His Resurrection. Psa. 16:10. Fulfilled. Luke 24:6,
31, 34.

His Ascension. Psa. 68:18. Fulfilled. Luke 24:51.

Seated on High. Psa. 110:1. Fulfilled. Heb. 1:3.

Foundation Stone. Isa. 28:16. Fulfilled. I. Peter 2:6, 7.

King in Zion. Psa. 2:6. Fulfilled. Luke 1:32.

Conversion of Gentiles. Isa. 11:10. Fulfilled. Acts 10:45.

Righteous Government. Psa. 45:6, 7. Fulfilled. Rev.
19:11.

His Universal Reign. Fulfilled. Psa. 72:8. Fulfilled.
Phil. 2:9, 11.

Kingdom Perpetual. Isa. 9:7; Dan. 7:14. Fulfilled. Luke
1:32, 33.

Jesus the Prophet fulfills in his life the Prophecies.

“In Jesus of Nazareth the key of the Messianic prophecy of the Old Testament has been found. All its phases find their realization in his unique personality, in his unique work, and in his unique kingdom. Hebrew prophecy springs from divinity as its source, an ever-flowing inspiration, and it points to divinity as its fruition and complete realization. None but God could give such prophecy. None but God can fulfill such prophecy.”—Briggs.

Christ in Ritual.

Religious ceremonies, in the Jewish economy, were appointed by God: First, to impress the worshiper with the idea of God's holiness. Second, to show that only by approaching God through his appointed means could man the sinner, come into possession of living union and fellowship with God, and that nothing is holy but that which God associates with himself.

"God's own innate holiness came to be recognized as the fountain from which the holiness belonging to things, persons, actions, times, places, streamed forth. Hence the central idea of holiness in the Old Testament is essentially moral or spiritual; to suppose it ceremonial merely, because taught by ceremonies, is a shallow but fatal error. God's holiness is his supreme moral excellence: This fact lies at the very heart of the Hebrew religion."—E. R. Conder.

The central feature of the Jewish ceremonies was the Sacrifices. Sin required atonement. God, alone, could provide it. He appointed animal sacrifices, life for life. Lev. 17:11. And these were typical of Christ. Heb. 10:3-10.

As we open the Old Testament, Gen. 4:4, then Ex. 12:13, then the Book of Leviticus we find that God has established a complete system of sacrifices. Lev. 1:1-5.

The Purifications taught the need of personal purity. Lev. 13:1-45.

The Priesthood. A selected class of men to officiate before God for the people; set apart, cleansed, clothed, and anointed. Num. 8:5-16. Typical of our Great High Priest. Heb. 7:24-27.

The Festivals. Particular occasions appointed for celebrating God's goodness with worship and gladness; daily, weekly, monthly, yearly, and the seventh jubilee year.

From Gen. 4:4, to Mal. 3:1-4, we find this system of ordinances associated with the very life of the Jewish nation.

Reading the Old Testament by itself, we find it is a book of Unexplained Ceremonies. We open the New Testament and read, "But those things which God before had showed by the mouth of all his prophets that Christ should suffer, he

hath so Fulfilled." Heb. 2:7. "That he might be a merciful and faithful High Priest in things pertaining to God." Heb. 2:17, 18. Christ, our passover was sacrificed for us, therefore, let us keep continual festival. I. Cor. 5:7, 8. Jesus the Priest explains in his death, the ceremonies.

Christ the Satisfaction.

The Old Testament reveals man as a creature of need, expressing a desire for God which is not fully realized. This desire is seen in voluntary worship. Gen. 4:3-7.

In fellowship with God. Gen. 5:21-24, Gen. 15:2-18; Gen. 28:10-22. Wrestling Jacob. Gen. 32:24-28. Moses' desire to see God's glory. Ex. 33:18. "As the hart panteth after the water brooks." Psa. 42:1. "Oh! that I knew where I might find him." Job 23:3. So we come to the close of the Old Testament, with these longings not fully realized and read this prophecy, "Behold I send my messenger, and the Lord whom ye seek, shall suddenly come to his temple." Mal. 3:1. "The desire of all nations shall come." Hag. 2:7.

And now we open the New Testament and read "Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." John 7:37. "Whosoever drinketh of the water that I shall give him, shall never thirst." John 4:14, 15.

God's nature and being are suited to meet and match, fill and satisfy, man's nature as thinker, willer, and lover.

The wonderful fascination and power of the Bible never to be destroyed and constantly to be rediscovered to the heart hunger of the world, is the disclosure therein of the heart of God in his effort for man's recovery from sin to fellowship with himself. Jesus Christ is God's answer to the longing of man's heart for perfect satisfaction. Jesus the King satisfies in his resurrection these longings. Therefore,

"Jesus the Prophet, the Priest, and the King, is the key of the lock, the perfect explanation of the Old Testament revelation; and the justification of every thing contained therein."
—Thomas.

Messianic History.

Titles and Offices of Jehovah Jesus.

First Period. From Creation to the Flood, 1656 years. The Messiah as **THE PROMISED ONE**. Gen. 3:15. This is called the **Protevangelium**, or first Gospel. It contains the living germ of God's Ideal purpose, extending down through the centuries, culminating in Jesus Christ. As soon as sin entered, Christ's Atonement became available to faith. "A Lamb slain from the foundations of the world." Rev. 13:8. "These all died in faith." Heb. 11:13.

Second Period. From the Deluge to the Call of Abraham, 427 years. The Messiah as **THE ANGEL OF GOD**. Gen. 31:11-13; Gen. 48:15, 16; Isa. 63:9; Gen. 22:15, 16. These references are not to a created angel, but to an actual appearance of Jehovah in angel form.

Third Period. From the Call of Abraham to the Exodus, 430 years. The Messiah as **MY SERVANT**, whom I uphold. Isa. 42:1-4. Exalted very high. Isa. 52:13-15. The Branch. Zech. 3:8; Isa. 53:11.

Fourth Period. From the Exodus to the Captivity, 904 years. The Messiah as **THE ROYAL CHILD**. Isa. 9:6. His Character. Matt. 1:23. Native City. Micah 5:2; Matt. 2:1. Of the Royal Line of David, a successor in perpetuity. II. Sam. 23:1-5; Isa. 9:7; Luke 1:31-33.

Fifth Period. From Captivity to Christ, 587 years. The Messiah as **THE LORD OF THE COVENANT**. Mal. 3:1; Luke 2:25-32. About 400 years B. C. the devout minds of Jews and Gentiles were in expectation of a Divine Teacher.

Sixth Period. From Christ's Birth to Ascension, 33 years. The Messiah is **THE SON OF GOD**. The Father's testimony to the Son. Matt. 17:5. Christ's Claim. John 10:36. Only begotten. John 3:18. The Son of the Highest. Luke 1:32. The Son of the Blessed. Mark 14:61.

Seventh Period. From the Ascension to the Apocalypse, 66 years. The Messiah—Son of God—is THE PRINCE OF LIFE. Acts 3:15. The fruits of the Spirit are facts of Christian consciousness, and proofs of the Spirit's presence. Gal. 5:22, 23. The Spirit as an abiding guest is proof of Christ's resurrection and ascension to His Meditorial Throne. John 16:7; 14:20; Acts 1:4, 5 and 2:33-36. The Holy Spirit continues Christ's life in the world. John 14:18; Matt. 28:20.

Offices of the Messiah.

A KING. A Royal Scepter, Num. 24:17, to be given to the Son. Psa. 45:6, 7. Everlasting Kingdom. Dan. 2:44; 7:13, 14. The Messianic King. John 1:49. The Wise Men. Matt. 2:1, 2. The Perfected Kingdom presented to God, even the Father. I. Cor. 15:24, 28. Crowned. Heb. 2:9. Conquests in righteousness. Rev. 19:11-16.

A PRIEST, forever. Gen. 14:18-20; Psa. 110:4; Heb. 5:6, 7. His High Priestly Prayer. John 17. Tested in Gethsemane for his Priestly work. Matt. 26:36-46. Christ now officiating. Heb. 8:1-12; Eph. 1:20. His offering once for all and perfect. Heb. 9:11-14.

THE LIGHT BEARER. The Prophetic Star. Num. 24:17-19. The Great Light. Isa. 9:2. The Day Spring. Luke 1:78. The Day Star. II. Peter 1:19. The Bright and Morning Star. Rev. 22:16. Light for all Nations. Luke 2:31, 32.

THE FOUNDATION. From thence is the Shepherd, the Stone of Israel. Gen. 49:24. Rejected. Psa. 118:22. The Corner Stone. Luke 20:17. The true Church springs from the Foundation. I. Peter 2:4-10. The Church a Spiritual body. Eph. 2:1. Ye are God's building. I. Cor. 3:9. Its Unity. Eph. 2:21.

CHAPTER VI.

Christ the Unity of Divine Revelation.

God has ever suited his revelations to the capacity and condition of his people. He separated to himself the Hebrew Nation, that he might prepare them to convey his truth to the world. Rom. 3:1, 2. This people was taken from an idolatrous Nation, and gradually, through trial and discipline, "were led onward and upward, from a religion of outward restraints to a religion of inward constraint, II. Cor. 5:14, from a system of outward precepts, to a system of inward principles."—Thomas. The declarations and disclosures of God in the patriarchal and prophetic ages found their unity in Christ; and since his advent have been radiating from his Person, through his body—the church; the Spirit-born ones, now being gathered together in him, Eph. 1:10, until the time of his manifestation with the sons of God. Col. 3:4.

The Mosaic law was revealed and applied by God to all the minutia of Hebrew life preparatory to Christ's unfolding of the law of love. How enobling and joyous to possess and carry love into all the activities of life, performing even the commonest duties with that nobility of soul which gives character to all honest toil, and makes even the recreations of life a means of increased pleasure and gratitude. "In that day there shall be written upon the bells of the horses (the ornamental) holiness unto the Lord." Zech. 14:20-21. A legal spirit is ever measuring out its service to pay a debt and so earn heaven. It never knows when it has done enough, and so is never quite sure; while love serves joyfully, because its debt is paid by another whose love is heaven, assuring the soul

of God's fellowship and peace. The one works in order to be saved, the other because he is saved. Man is unable to pay the old score; what man is unable to do for himself, Christ has done for him. What God does he does perfectly. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

The Christian's love is God's love, an unselfish love. Since this love is received continuously from God as his blessing, it turns instinctively towards man to bless; while the stagnant waters breed death, the flowing stream keeps pure and life giving.

Paul's definition of love. I. Cor. 13. It is the greatest thing. Suffering develops it. It is never boastful, behaves courteously, endures ceaselessly, thinks justly, bears bravely, hopes continuously, believes persistently and never faileth. And because its source is divine, it joys in the truth.

Christ and Theology.

Theology is the Science of God and Divine things. In receiving the Divine Christ we receive the Divine nature; the fountain of all truth; thus Bible doctrines are living truths. "My words they are spirit and they are life." John 6:63.

The book of Genesis is very properly called The Seed Plot of the Bible: The book of beginnings. In it is rooted the "Tree of Life" the body of living truth, budding forth in the patriarchal and prophetic ages—Embodied in Christ, the "Plant of Renown," Ezek. 34:29 and Isa. 11:1, and from Him extending its graceful branches, laden with the rich fruit of Divine Principles for the healing of the nations.

With the Concordance, trace the Bible doctrines from Christ in the Gospels backward through the Old Testament to Genesis and forward through the Epistles to the Revelation.

OLD TESTAMENT.

GOSPELS AND EPISTLES.

GENESIS SEED PLOT.

The Beginning of
Creation.
God. Gen. 1: 1-25.

The Beginning of
Man.
Gen. 1:6-31.

Of Marriage.
Gen. 2:23, 24.

Of a Rest Period.
Gen. 2:2, 3.

Of Sacrifice in Worship.
Gen. 4:4.

Of Hebrew Nation and
Kingdom. Gen. 12:2.

Beginning of
Sin.
Gen. 3:6-7.

Beginning of Redemption.
Gen. 3:15.

Enoch's Walk
and Testimony.
Gen. 5:22.
Heb. 11: 5.

Beginning of Judgment.
Gen. 4:10-15.

Beginning of
Salvation
Gen. 7:1.

Beginning of Nations.
Gen. 10.

GOD:

His Unity. Mark 12:29.
His Spirituality. John 4: 24.
His Personality. John 16: 32.
His Nature Triune. John 10:30.
His Fatherhood. Luke 2:49.
His Holiness. John 17:11.
His Righteousness. John 17:25.
His Goodness. Luke 18:19.
His Mercy. Luke 6:36.
His Providence. Matt. 6:25-34.
His Sovereignty. Matt. 19:26.

Rev. 21:3.

Man:

His Worth. Matt. 12:12.
His Need. John 3:16.

Rev. 22:12.

The Family. Mark 10:2-12.
Duties. Matt. 15:4-6.

Rev. 19:7.

The Sabbath. Mark 2:27, 28.
First Day. John 20:19-26; Acts 20:7.

Rev. 1:10.

Divine Worship.

Prayer. Luke 18:1.
Praise. Matt. 26:30.
Charity. Luke 21:3, 4.
Baptism. Matt. 28:19.
The Lord's Supper. Luke 22:16-20.

Rev. 5:9.

The Kingdom of Heaven. Matt. 4:17.
The Kingdom of God. Mark 1:14.

Rev. 12:10.

Sin.

The Evil One. John 8:44.
Sin's Source. Mark 7:18-23.

Rev. 20:10-15.

Redemption.

Christ's Person. John 8:42.
His Mission. Luke 19:10.
His Death. John 10:11.

Rev. 7:9-17.

Divine Fellowship.

Holy Spirit. John 14:16-26.
Justification. John 3:17-18.
Forgiveness. Matt. 9:2-6.
Regeneration. John 3:8.
Faith and Confession. John 6:29.
Sanctification. John 17:15-21.
Life. John 10:10.

Rev. 7:13-17.

Retribution.

Rejection of Christ. Luke 17:22.
Confirmed in Unbelief. John 5:40.
Culmination of Evil. Matt. 23:32.

Rev. 6:16.

Rewards.

Reception of Christ. John 1:12.
Ministry of Love. Matt. 25:35-36.
Second Coming of Christ. Matt. 16:27.
Resurrection and Kingdom. Luke 20:35-36.

Rev. 19:6-9.

CHRIST AND THE NATIONS:

Luke 21-24; Rom. 11:25-36.

Rev. 5:9.

Christ and Sin.

Sin's Source. The consciousness of sin is universal; witnessed in all religions, by the effort to propitiate Deity.

The first record of sin is in the oldest book in the world. Gen. 3:10. The source of sin is in the will. St. John defines sin as lawlessness. St. John 3:4. The spirit of lawlessness springs from Selfism, an inordinate desire for self-gratification, and self-glorification, and independence of authority.

The prodigal's request. Luke 15:12. Selfism culminates in antagonism to God.

Unity of Sin. Christ's appearance among men as "The Holy One of God," called out the spirit of lawlessness. John 15:22-24.

Sin was the primal cause of Christ's death. He demonstrated and declared that the power in the hands of the civil authorities could not accomplish it, John 10:18, but by permission of his Father. John 19:11.

The demand which Sin had created was the cause which brought him forth to die. The sins of the entire race were united in creating this demand, involving every responsible human being. Therefore, guilt lies at the door of each soul. "Behold the Lamb of God which taketh away the sin of the world." John 1:29. Each sinner has added something to the sum total of "the Sin of the World."

The spirit which disobeyed in Eden and which crucified Christ is one and universal, and with the same conditions, always appears.

Sin Destructive. Lust kills love, avarice destroys benevolence, falsehood undermines integrity, until man's spiritual nature becomes unresponsive to God and the good. "Sin, when it is finished, bringeth forth death." James 1:15.

"It is a spirit of lawlessness, which gradually honeycombs the moral life, rendering us less and less able as we yield to it, to do the right and refuse the wrong. Sin thus becomes the separator. If, therefore, the consciousness of lawlessness

drives us not to, but from God, and every fresh revelation of God only serves to make the state of separation more vivid and plain, there must be something more than a revelation from the outside, to overcome the obstacle. The separation itself must be abolished; the diseased will must be cured; the seat of the disease is in the soul, and a corruptible soul can no more inherit incorruption than can a corruptible body. There is no Natural way in which the sinful human life can become sinless divine life, for the change necessitates infusion into the soul of a power that is above nature. Nothing less than a new life which lifts us above ourselves, and the constitution of our own human nature, can restore the broken unity which sin creates. To inherit the kingdom of heaven a man must be born from above." John 3:3.—Bishop Satterlee.

A holy God being the chief joy and glory of heaven, there could be no heaven without fellowship, there can be no fellowship with God without repentance and pardon of sin. Such is sin's injury in the moral universe, there can be no pardon without atonement.

There can be no adequate atonement except God provide it. God has, in Christ's death, provided a perfect atonement. Every human being has had the most richly endowed life in the universe voluntarily sacrificed for him and is thereby eternally obligated to God.

Man's personal treatment of Christ decides his character and destiny. "He that despised Moses' law." Heb. 10:28. "What shall I do then with this Jesus?" Matt. 27:22. "If ye die in your sins." John 8:21.

Christ and Salvation.

Christ came with supreme authority to settle the sin question. God takes the initiative, becomes the seeker. In Eden God seeks Adam after his fall. Gen. 3:9. Christ came seeking the lost. Sin has two phases, its penalty as related to law; its power over the soul.

Christ came, first, to adjust man to the Divine government, by entering into the suffering due to man's sin, thus meeting the claims of the Divine law, so that now, God, as law

giver can justly as well as mercifully pronounce every one who receives Christ, justified from all things from which he could not be justified by the law of Moses. Acts 13:39.

Job's question is answered, "How should man be just with God?" Job. 9:2. "Plato? Plato? Perhaps God can forgive deliberate sin, but I do not see how."—Socrates. B. C. 350.

"When the law-giver himself, assumes the burden, pays the debt, suffers the shame and sorrow, is branded with the curse, and takes the death penalty of our sin, what is there left? The Sin, itself, is wiped out. To retain the consciousness of unforgiven guilt after this: to keep thinking of a debt that has been paid, of a responsibility that has been discharged, of a state of separation which does not exist, is to substitute fiction for fact, an imaginary law-giver for the real law-giver, and thus, to be living under a delusion of our own brain. It is like a freedman, emancipated in the sight of the whole world, and protected in his freedom by the law of the whole land, imagining himself still to be a slave."—Bishop Satterlee.

"Likewise reckon ye also yourselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:11.

Christ came also to harmonize man with the Divine Nature. Christ brings God to man that he may bring man to God, and restore the broken fellowship. The cause of separation must be removed.

The sinner meeting God in Christ is adjusted to the Divine government, and harmonized with the Divine nature. Receiving Christ as Redeemer and Lord the spirit of lawlessness gives place to loyalty, and by the Holy Spirit's diffusion of the Divine love in the heart of the believer, he enters into fellowship with God, and in the strength of this relationship, enjoyed, through communion with the Father, he enters upon a life of thanksgiving and service, Heb. 13:15, 16, and into fellowship with the spirit born of all ages, and can say with Paul, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Eph. 3:14, 15.

The Prodigal Son, when he came to himself was willing to take even a servant's place in the home, Luke 15:19, but when the father's arm was around his neck and the father's voice sounding in his ears, the gracious welcome awakened in his heart a response of grateful love, and he realized that he had to do not with a law-giver only, but with a forgiving, though much abused father, he forgot to ask for a servant's place and with deep humility, said, "I am no more worthy to be called thy son."

"There is, therefore, now, no condemnation to them which are in Christ Jesus." Rom. 8:1.

CHAPTER VII.

Christ and the God-Consciousness.

The most mature thought in science to-day is in harmony with the teaching of Scripture, that God, in the greatness of His being transcends creation, and yet is resident in it, controlling all forces in unity towards a great purpose. Man's highest endowment is free will, which he has used in excluding God from his being. Luke 19:14.

The ultimate object of redemption is God's possession of man, to glorify him with his Son. John 17:10; Rom. 8:17.

From Abel's accepted sacrifice and Enoch's walk and testimony, down through the patriarchal and prophetic ages, the supreme note in the testimony of the saints, is the realization of the Divine presence, not only in nature and providence, but in the consciousness of man's moral being. "The God of Jacob is with us." Psa. 46:7.

In Christ as the Son of Man, the consciousness of God's presence was perfectly and continuously realized and manifest in the beautiful simplicity of his life, his tastes, his manner, his speech, and in his approach to God. "I thank thee, Oh! Father." Luke 10:21. "I know that thou hearest me always." John 11:42.

Beneath this simplicity there was the grandeur of repose, in the midst of a turbulent life, and a philanthropy, Divine in its breadth of purpose and in the patience of its ministry, eliciting the confession, "Thou art the Christ of God." Luke 9:20.

After his ascension the consciousness of his presence was immediately manifest in his disciples, fulfilling his promise, "I will come to you." John 14:18. "Lo, I am with you always." Matt. 28:20.

"Christ in you the hope of glory." Col. 1:27. "Christ liveth in me." Gal. 2:20.

The Holy Spirit creates and sustains the consciousness of Christ's presence in the soul of every devout believer.

The Unity of this consciousness through all the ages is expressed. "We know whom we have believed." II. Tim. 1:12. This is the real basis for Christian unity, in answer to Christ's prayer, "That they all may be one." John 17:21.

"The consciousness of Christ is the highest known to mankind. The transfusion of the soul of Christ through the soul of the Christian, is one of the great notes of Apostolic literature."—Gordon.

Christ and the Vision of God.

It has been fitly said that "Embodiment is the end of all God's ways." In nature God has embodied his thoughts, in the Scriptures his purposes, and in Christ Himself.

The Vision of God is the disclosure of Himself made to receptive souls during past ages, culminating in Jesus Christ. The methods of these disclosures were varied to meet the necessities of each age. Heb. 1:1, 2. But the moral effects were substantially the same. Exalted conceptions of the Infinite—but with humiliating disclosures of the finite, in the light of which man discovers his deficiencies and God's resources.

Abraham. In the most critical hour of his trial God disclosed himself and "Abraham believed in the Lord and it was counted unto him for righteousness." Gen. 15:6.

Jacob. Out of the vision from the opened heavens exclaimed, "How dreadful is this place, this is the house of God. the gate of heaven." Gen. 28:10, 17.

Moses. With the responsibility of the nation upon him prays, "Oh! Lord, I beseech thee show me thy glory, and the Lord said, I will make all my goodness pass before thee." Ex. 33:12-23.

Job. A perfect man. "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes." Job 42:1-6.

Isaiah. The evangel of Christ. "Woe is me for I am undone because I am a man of unclean lips, for mine eyes have seen the King the Lord of Hosts." Isa. 6:1-5.

Daniel. The loyal servant. "My comeliness was turned in me into corruption and I retained no strength." Dan. 10:1-8.

Christ is now the open vision of God. "To give the light of the knowledge of the glory of God in the face of Jesus Christ." II. Cor. 4:6.

Looking upon Christ as revealed in the Gospels we behold Divine righteousness and strength, goodness and truth, purity and patience; the embodiment of Holy love. A nature of unfathomable depths, we gaze and gaze until with the prophet we exclaim, "Woe is me, for mine eyes have seen, the King the Lord of Hosts," and with Thomas, "My Lord and my God." And in answer to the Master's question to Peter, "Whom do ye say that I the Son of man am?" "Thou art the Christ, the Son of the living God." "Flesh and blood," says Christ, "have not revealed it unto thee, but my Father which is in heaven."

John. The beloved, the seer of Patmos. "I was in the Spirit on the Lord's day and heard behind me a great voice, and I turned to see the voice—and when I saw Him I fell at his feet as dead, and he said unto me, Fear not, I am he that liveth, and was dead and behold I am alive for ever more. Amen; and have the keys of hell and of death." Rev. 1:17, 18.

In the light of His holiness we would despair did we not also discover his graciousness. "If we would have the blessedness of knowing God we must not shrink from the agony of knowing self."—Bishop Satterlee.

Neither Peter, or Paul, ever forgot the face of Christ. Peter wept bitterly and Paul, in proof of his apostleship said, "Have I not seen the Lord?" and "I was not disobedient unto the heavenly vision."

In conscious helplessness under the guilt and power of sin,

the Vision of Christ as Redeemer is deliverance for every one that believeth. Rom. 8:1.

“Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.” Isa. 45:22.

Christ the Divine Estimate of Man.

All Divine Institutions were ordained for the salvation and upbuilding of man. Matt. 12:12.

Christ recognized man's noble origin as descended from God. Luke 3:38. How ennobling the announcement of Scripture. “Let us make man in Our image after Our likeness.” Gen. 1:26.

“There is in man a spiritual element in which the brute has no share; his power of infinite progress, his thought and desires that look onward, even beyond time, his recognition of spiritual existence and of a Divinity above, all evince a nature that partakes of the Infinite and Divine.”—Prof. Dana.

“The older I grow, and I now stand upon the brink of Eternity, the more comes back to me the sentence in the catechism which I learned when a child, and the fuller and deeper its meaning becomes. “What is the great end of man?” “To glorify God and enjoy him forever.” No gospel of dirt, teaching that men have descended from frogs, through monkeys can ever set that aside.”—Carlyle.

Christ who is the image of the invisible God, the first born of every creature, Col. 1:15, comes to meet every man to restore to him the Divine likeness, enabling man to reach that high attainment and satisfaction of being for which he was created. “To him that overcometh will I grant to sit with me on my throne.” Rev. 3:21. “I saw thrones and they sat upon them and judgment was given unto them.” Rev. 20:4.

The high origin of man recorded in Genesis, God's estimate of his value as seen in the cross, John 3:16, man's association with Christ in his triumph and reign, II. Tim. 2:12. This is the relation and heritage offered to every man. This Divine estimate of man is taking possession of the world, revolutionizing man's treatment of man.

"Christ is the ideal man, gathering up into Himself the ideal virtues of humanity. He touches at every point, man as man, reveals the greatness of which all are capable, Christ is God's ideal for every man."—Ellis.

"To recover the Vision that lived in that Supreme Spirit is the highest aim of man. To enter the sacred circle of light, and to read there the meaning of the universe and the value of human life is the ideal of the church at its best."—G. Gordon.

Christ and the Divine Wisdom.

Christ is seen to be the "Wisdom of God" in that God has committed to him the revelation of great principles and the settling of great problems. The Problem of Immortality. "If a man die shall he live again" is not Job's question alone. Instead of commissioning departed spirits—good and bad, to return to earth with their conflicting testimonies unsettling man's faith and demoralizing his life; his Son has come from the bosom of the Father, with the secrets of eternity, passed through the grave to authority above, sent back to earth the Divine Spirit who brings the Very Life of God to the soul of the believer—who henceforth knows there is life eternal, for he consciously possesses it." I. John 5:12.

The Problem of Sin. The blending of justice and mercy in government, is righteousness. To hold man's confidence in the Divine integrity, and in the stability of his government and at the same time win his affections, thus securing his loyalty. This was the problem settled at the cross. "Nor can the creature guess which of his glories brighter shone his justice or his grace." The Problems of Creation, Redemption, Providence, History, and The Mission of Suffering, and other problems are illumined by Christ's unique character and his unique position in the Universe.

This Wisdom is seen in Christ's application of truth to individual needs. He dealt in principles.

As King Solomon appealed to mother love in settling the dispute of the two mothers, so Christ revealed to men their

needs by an application of Divine love as the fundamental principle and motive in all character and life.

First Example. Luke 18:22. Subject—The One Thing Lacking—The God-love which saves from selfism.

Second Example. Luke 7:36-50. Subject—"She Loved Much."

The first had kept the commandments,—so he said—but was inordinately attached to his wealth. The second had broken the commandments but had found God's forgiving love, the germ of a new life. She had no past to trust in for righteousness, but she had Christ's forgiveness and peace.

Third Example. Mark 12:28-34. Subject, "Not Far From the Kingdom." The difference of love sacrificing—and sacrifices without love.

Nicodemus, the proud, self-centered Master in Israel, he jostled with the startling truth of the new birth. John 3:3. But with what delicacy of approach he presented the same spiritual truth to the woman of Samaria. As the water of life. John 4:10. His estimate of Love as fundamental. Mark 12:28-34; John 5:42. He contrasts the self-centered with the God centered. Matt. 7:24-27. For every one that doeth righteousness is born of him. I. John 2:29.

God's people are endowed with his wisdom. "The Lord giveth wisdom." Prov. 2:6. "Christ is made of God unto us wisdom." I. Cor. 1:30. "Christ the power of God, and the wisdom of God." I. Cor. 1:24. "For God hath not given us the spirit of fear but of power, and of love, and of a sound mind." II. Tim. 1:7.

"Knowledge and wisdom far from being one have oftentimes no connection. Knowledge is proud that he has learned so much. Wisdom is humble that he knows no more."—Cowper.

Wisdom is the harmonization of the mental and moral powers under the control and guidance of Good-will—using knowledge for the attainment of the best—that which ought to be—righteousness, toward God and man.

This Good-Will is but the fruitage of the two great commandments love to God and love to man, and is contained in the Angelic Annunciation at the Savior's birth. "Peace on earth, Good-Will to men." It is the Good-Will of God reproduced in the heart and life of the believer. This is the opposite of selfism which, as a controlling motive is deceptive and destructive.

"We shall never learn to feel and respect our real calling and destiny unless we have taught ourselves to consider everything as moonshine, compared with the education of the heart."—Sir Walter Scott.

Christ and the Divine Beauty.

The perfection of the truly beautiful characterized Christ. The Divine elements of character were embodied and blended harmoniously in Him, so that he could say in truth, "He that hath seen me hath seen the Father." John 14:9.

"For as God is infinitely the greatest Being, so he is allowed to be infinitely the most beautiful and excellent, and all the beauty to be found diffused throughout the whole creation is but the reflection of the diffused beams of that Being who hath an infinite fulness of brightness and glory."—J. Edwards.

Crowning the moral elements of Christ's character were the gracious, the Spiritual fruitage of Holy Love which clothed his entire personality with a halo of glory—for love and truth, purity and gentleness, spring from within, the blossoming out of a deep and enriched nature.

"Ideas of truth are the foundation of all art; the beauty that blossoms out of truth."—Ruskin.

"Next to the practicableness of Christianity is the beauty of it. The Sermon on the Mount has the beauty of truth; the ethical seeds of the Old Testament become, under Christ's touch, a world of full grown and finished loveliness. The Sermon on the Mount is an unspeakable appeal to the sense of beauty; the parables continue this appeal, but the ineffable loveliness is the grace of our Lord Jesus Christ."—G. Gordon.

To receive Christ, therefore, is to receive the embodiment

of the supreme principle of all beauty—Spiritual love—even that which exists in God. “How great is his beauty.” Zech. 9:17.

Knowing Christ, we read the Old Testament with a new interest and delight, for Christ gives us a new and higher sense of it, since we behold Divine truth personified in him. The Divine beauty is transferable to the worshiper through life processes of Selection, Assimilation, Growth.

A beautiful soul, manifesting itself in truthfulness, and simplicity of life, wins the admiration, confidence and love of the truly noble and trustworthy. Such love outlives old age—and death itself—and is the fount of perennial joy.

Co-operation with the God love, after the Divine Ideal clothes the character and life with the comeliness of God. Ezek. 16:14.

The beauty of the Lord our God be upon us. Psa. 90:17.

Christ and the Divine Life.

The knowledge of who, and what God is, lies at the foundation of all human happiness. There are two principal avenues through which the knowledge of God reaches the soul of man; Intellect and Faith. Intellect gathers the facts about God from nature and Revelation. Faith standing upon these facts bears the soul of man with its immortal desires out towards the Infinite through Jesus Christ, and God meets and answers that faith, by communicating his own nature. To know God is to love him, and to love him is to know him; this is the crowning gift of the Divine knowledge, and creates in the soul a Certitude that God is and “That he is a rewarder of them that diligently seek him.” Heb. 11:6.

All the life and love in the Universe flow from God, who is the Living God. “In him we live and move and have our being.” He is before all things and by him all things consist. Col. 1:17. God in his greatness transcends creation and is everywhere present.

“The Universe as a whole is thrilling in every fiber with life. The Infinite and Eternal power that is manifested in every pulsation of the Universe is none other than the living God.” “Whither shall I go from thy Spirit? or whither shall I flee from thy presence?” Psa. 139:7.

“The eyes of all wait upon thee; thou openest thine hand, and satisfieth the desire of every living thing.” Psa. 145:15, 16.

Christ presents himself to man as the life and love of God. “As the Father hath life in himself; so hath he given to the Son to have life in himself.” John 5:26. “He that hath the Son hath life.” I. John 5:12. “I am come that they might have life, and that they might have it more abundantly.” John 10:10. “These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.” John 15:11. “That the love wherewith thou hast loved me may be in them, and I in them.” John 17:26. To love is to live; to love well is to live well. When the soul of man is awakened by God’s love, all the noblest and best in him is called out.

God, therefore, is the supreme source of human happiness. The condition in man necessary to this is moral order: a condition where the ambitions, desires and purposes crystallize around a supreme object: man is made on that plan. A divided purpose is fatal to success in any department of human activity. Christ taught that a single eye, or sole purpose, is essential if the full orb of Truth is to flood the soul. Luke 11:34-36. The system of Polytheism has always proved destructive. Monotheism was the original religion and the Bible is honored as the only ancient religious book that teaches it. The deepest in man’s nature is the Affections. Whatever secures and hold the heart, controls the man. Love is not predicated of things or principles, only of persons. Man’s aspirations are for the greatest and best; nothing less satisfies him. The being who secures his worship and directs his life must be Infinite in power to protect, Infinite in wisdom to guide, and Infinite in love to satisfy; and this love must be

proved by sacrifice. This is the God of the Bible whose worship alone secures moral order, ennobles the affections, invigorates the will, which is not broken but blended with the divine. The Force of the human personality is not weakened but Reinforced. To know God is to delight in him, and to delight in him For What He Is In Himself is the secret of self-control and true development. Delight thyself also in the Lord and he shall give thee the desires of thine heart. Psa. 37:4.

“We can have the joys of heaven to-day. The invisible is present. God is here with forces and resources to make life glorious. It would be a disaster if God were not ever present. When this presence is regarded you have heaven. The great intellect and heart are carrying out the plans of love and righteousness. Do you realize how much there is to enjoy? Accept and co-operate with God and make this life glorious.”—Rev. E. G. Thurber, D. D.

Science is a systematic arrangement of ascertained facts in any given field of investigation. The facts of Scripture are attested by history and human experience, so that definite spiritual, and moral results can be safely predicated.

Philosophy being the investigation of fundamental laws and principles as related to their causes, what principle so fundamental in character and government and sociology as holy love expressing itself in benevolence and righteousness, enabling—at least approximately—to reach divine ideals. And the Religion which meets and satisfies man's needs, developing the best in him, enabling him to meet and fill every relation in life with the greatest honor and satisfaction to himself, and to the moral universe. This is the religion of the Bible; which is the Clearest Science, the most Sublime Philosophy and the Only Absolute Religion. To begin a successful search for knowledge we must begin with God. Prov. 2:1-5.

CHAPTER VIII.

God's Ideal Purpose Concerning Man; Its Progress and Consummation.

First. A Purpose of Love. The blessedness of being is not found in a self-centered existence, but, in finding others upon whom love can lavish the wealth of its affections.

This constitutes the supreme joy of being. God's purpose to create, sprang from his desire to bless; to bestow the wealth of his infinite love where it would elicit a response of appreciation and joy. All the vast wealth of the material universe and its beauty of organized life sprang from such a desire and purpose. "According to his good Pleasure which He hath purposed in himself." Eph. 1:9. "Thou hast created all things and for thy Pleasure they are and were created." Rev. 4:11.

"The fact, that God creates worlds, and gives birth to personal existences, is not grounded in his Omnipotence, but in his love. Divine love is the determinative principle of Divine efficiency, the final cause or ultimate reason of all existence."—Muller.

"The world creating, world preserving love of God, has this for its ultimate purpose, that there shall be beings who in the completeness and perfection of personal existence shall know, and love, and resemble God, and have fellowship in his blessedness and joy."—Cocker.

Second. Formed in Eternity. According to his own purpose and grace, in Christ, before the world began." II. Tim. 1:9.

"The more one ponders the things of the Universe, the more one must be convinced that from the beginning of the creation there has been a plan, outcroppings of which everywhere are visible, and toward the realization of that plan the Eternal patiently and constantly has been working."—Townsend.

God's desire and purpose to bless were included in his Father-love, the first thought of which is provision. Love builds homes. God's home for man is earthly and heavenly, adapted to man's two-fold nature. He occupies the lower rooms now, preparatory to the higher. God's provision and discipline include a fitness for the entire home.

With the love of God as the motive, and a wise adjustment to his environment both world's contribute to man their best. "Godliness is profitable unto all things having promise of the life that now is and of that which is to come." I. Tim. 4:8. "In my Father's house are many mansions:" "I go to prepare a place for you." John 14:2.

Third. Man Associated with Christ in the Divine Purpose.

"Let us make man in our image." Gen. 1:26.

"Christ is the image of the invisible God, the first born of every creature." Col. 1:15. "And he is before all things and by him all things consist." Col. 1:17. "And he is the head of the body, the Church, who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence." Col. 1:18.

"Thou art my Son, this day have I begotten thee." Psa. 2:7. "God hath spoken unto us by his Son." Heb. 1:5. "Whom he hath made heir of all things." Heb. 1:2.

Christ acknowledges his union with his redeemed. "For both he that sanctifieth and they who are sanctified, are all of one, for which cause he is not ashamed to call them brethren." Heb. 2:11.

Christ shares his inheritance with his people. "The glory which thou hast given me I have given them." John 17:22.

"Christ embodies and perfectly expresses the Divine Nature, whose relation as son antedates that of every creation." —G. B. Stevens.

"The Eternal Word is the goal of the Universe, as he was the starting point; it must end in unity as it proceeded from unity. The center of the Universe is Christ." —Bishop Westcott.

Fourth. God's Purpose Seen in the Order of Nature.

1st. Man crowns the series of creative acts. "Let him have dominion." 2nd. Man's structure: The physical a basis for the intellectual, the intellectual for the Spiritual, the Spiritual is the avenue for God's approach to, and union with, man. 3d. Man's unlimited capacity for development in knowledge and love.

Man having failed under natural law, can now only realize the possibilities of his being, and the purpose of God in his creation by identification with Christ. The miraculous in Bible history is the Divine seeking to re-unite Himself with man.

"Great is the mystery of Godliness, God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." I. Tim. 3:16.

"As the inferior stages of existence are summed up in man, who stands at the head of the earthly creation, and forms a first link between the natural and the Spiritual, so are all stages of humanity summed up in Christ, who, in his person as God-man links the creation absolutely with God."—Prof. Orr.

Fifth. The Divine Purpose in Redemption.

The redemption of man by Christ is the great outstanding fact perpetually before the universe, in proof that "love is at the heart of things."

"God so loved the world." John 3:16. It is a pledge of all else. "He that spared not his own Son—shall with him also, freely give us all things." Rom. 8:32.

Sin is met on the threshold with sacrifice. Rev. 13:8.

"God's plan is one, Christ was the 'Lamb slain from the foundation of the world.' And even creation itself is built upon redemption lines. The Scriptures speak of an ultimate gathering together in one of all things in Christ, of a summing up of them in Him as Head. Col. 1:16-18. This means that his incarnation has a relation to the whole plan of the world, and not simply to sin. We find the Scriptures in full harmony with this view. They know of only one undivided purpose of God, that eternal purpose which he purposed in

Christ Jesus, and which embraces, apparently, both creation and redemption.”—Prof. Orr.

“Every part of the Universe is constructed on principles that will yield clear meaning to man’s search for Unity, Law and Order.”—Premier Balfour.

Unity, Law, and Order, constitute a plan. “A plan calls for a planner; a planner is a thinker; a thinker is a person.”

The plan of the Universe must have an ultimate purpose. What God has done he intended to do. So far as we know, man crowns Creation. God in Christ has associated himself with man for his redemption. This stamps man’s creation, redemption and glorification as God’s ideal purpose. Thus the Bible and the Universe reveal the One, Infinite, all-comprehensive purpose, and one all-inclusive principle of action—Love. This gives a moral and spiritual significance to the entire Universe.

Sixth. The Divine Purpose as Related to History.

The Hebrew nation was chosen as the depositary of the knowledge of God for the world.

“At the heart of ancient civilization were the Jews, carrying in their life the consummate Spiritual—and Ethical achievement of the ages of the world.”—Burrell.

“The history of the Jewish people leads us through every gradation of society and brings us into contact with almost every nation which commands our interest in the ancient world.”—Milman.

“What is a short proof of inspiration?” said Frederick the Great to his chaplain. “The Jews, your Majesty,” was the answer. Paul’s ardent faith saw the return of Israel. Rom. 11:25, 26.

The consummation of the Hebrew religion was Christ whose spirit and teaching are penetrating all the dominant nations of the world.

Christ uttered two imperatives. “Come unto me,” Matt. 11:28, for rest, for furnishing, for life, light, love. “Go ye.” Matt.

28:19. Give, teach, diffuse into all the world. The nature of life is to multiply itself: of Christian love to propogate.

Seventh. His Purpose in the Mission of Suffering.

Suffering in any remedial system for man is indispensable; eliminate it, and human society becomes self-destructive. "When thy judgments are in the earth, the inhabitants of the world learn righteousness." Isa. 26:9. "Before I was afflicted I went astray, but now have I kept thy word." Psa. 119:67.

The Divine purpose and process is one of conformation to the Divine Ideal "conformed to the image of His Son." Rom. 8:28, 29.

When soul-power and spiritual enrichment are held supreme, painful experiences yield fruitage and satisfaction to patient, heroic souls. "Divine love chastens for our profit, that we may be partakers of His holiness." Heb. 12:11.

The Bible terms purge, prune, purify, sift, refine, imply suffering with a view to purity and perfection. "In all God's economy, values are being determined either for usefulness or waste."

Any theory of philosophy, science, or religion, which presents exemption from suffering as the supreme object of life, is unworthy of man, as a moral being, and subversive of the Divine order. The highest beauty of soul is acquired in love's patient endurance of suffering. "I have chosen thee in the furnace of affliction." Isa. 48:10.

"When he hath tried me I shall come forth as gold." Job 23:10.

Eighth. The Divine Purpose Provides for Man's Enrichment.

Persons give all Things their value. Richly endowed personalities are those most highly developed in soul power; capacity for entering into the great commerce of thought and affection, with God and with all who love what he loves, and are possessed of the Divine passion of Christ, to realize the purpose of the Father's love in the universe.

It is this rational conception of the Divine purpose, and the consciousness of identification with it that will save humanity from the insanity of a purely materialistic life.

“A man’s life—(well being) consisteth not in the abundance of the things which he possesseth.” Luke 12:15.

Holy love endows its possessor with the wealth of the Divine fellowship; and this it is which gives to life its real meaning and value.

“Nowhere is the strength of the desire for endless existence so tremendous as in the Christian community. Jesus taught that life is love and love is full of joy, and that his mission is to fill humanity with love, that it may be filled with worth and joy.”—George Gordon.

Ninth. God’s Purpose Consummated, Crowns Man With Glory and Joy.

1st. Man’s being and mode of existence will be exempt from sin, pain, and sorrow, and all limitations of earthly life, also he will be in possession of an organism capable of suitably expressing and manifesting his Spiritual energies, where every expression will be a pleasure. “Bodies fashioned like unto his glorious body.” Phil. 3:21.

“In thy presence is fulness of joy.” Ps. 16:11.

2nd. The satisfaction that comes to man is in realizing. The ever increasing disclosures of the Divine perfections, will be realized unto redeemed man through Christ the God-man. “Changed into the same image from glory to glory.” II. Cor. 3:18.

3d. The consciousness that he realizes to God the Divine Ideal, the end for which he was made, and they joy together. “He will rejoice over thee with joy.” Zeph. 3:17. “We joy in God.” Rom. 5:11.

4th. His employment will be the manifesting unto other created intelligences the knowledge and love of God. Eph. 2:6, 7. Thus forever adding to the wealth and joy of the moral universe.

"The manifestation of the sons of God." Rom. 8:17-19.
"When he is manifested." I. John 3:2. "Then face to face,
and know as we are known." I. Cor. 13:12.

Plan of Bible Study.

The spiritual is the basis of the moral; these were the burden and purpose of prophecy; love going forth in mercy and justice, to rebuke and restrain with judgments, and to restore in grace.

The historical is the record of the divine providence in the life of individuals and nations, as related to the divine purpose in the development and establishment of Christ's ideal kingdom. The spiritual and the moral give divine meaning to the historical. Find the central thought of each lesson as related to the following four statements.

Christ and the Divine Life.

Spiritual:

Christ is the perfect expression of the Divine nature. He alone by his Spirit awakens in man an affinity for spiritual truth. The kingdom of God is righteousness peace and joy in the Holy Ghost. Rom. 14:17-26. His kingdom is (1) Spiritual; (2) Moral; (3) Social; (4) National; (5) Universal.

Christ the Ultimate Truth.

Moral:

"When Messias cometh he will tell us all things. I that speak unto thee am he." John 4:25, 26. I am the Truth. John 14:6. The sermon on the mount is the blossoming out of holy love in religious, social and business life, made practicable through the God love. The Divine Ideal Kingdom. Micah 4:1-4.

Christ in Prophecy.

Prophetical:

Christ's exposition of prophecy and its fulfillment. Luke 24:21, 25, 26, 27, 44. The predictions concerning

the Jews as a scattered yet separate people. Jerusalem destroyed as it was. The Messiah's advent, his character, work, sacrificial death, and resurrection have withstood all the assaults of skepticism. And the gospel must first be published among all nations. Mark 13:10.

Christ in History.

Historical :

Through conflict to victory. Gen. 3:15. Shall possess the gates of his enemies. Gen. 22:17. He shall have dominion. Num. 24:19. The stone shall smite the image and fill the whole earth. Dan. 2:35. The Desire of all Nations shall come. Hag. 2:7. He shall judge the nations. Matt. 25:28, 32.

Bible Studies by Characters.

A few names only stand forth upon the pages of history as representatives of the Epoch making periods of the world's civilization. The principle Bible Characters are few, but immense interest clusters around them: to know these characters well, is to be in possession of the great body of Biblical teaching, and much of the world's history. Only Twenty-Seven persons are mentioned by name in the Bible, from the creation to the flood;—a period of about Sixteen Hundred and Fifty-Six Years. Of this number Twenty-Three were males, and Four were females. The following are some who have a special religious significance as related to the Divine purpose.

Adam.

Spiritually created in God's likeness, as possessing spirit through which God communed with him. Before his fall innocent but untried. After his fall, a religious capacity left, but unresponsive to God. Morally, there can be no religious development without trial. Sin's process he saw, coveted, took, and there followed loss of love, separation, guilt and fear. Gen. 3:9, 10. Prophecy began with the fall. Gen. 3:15. Its subject, The Promised One—Messiah—Christ,—to regain for man

the lost fellowship—to make At-one-ment. Historically, Adam, God's offspring. Luke 3:38; Acts 17:28, 29.

“Man from Geological investigation presents no contradiction to the history of his origin in the Bible.”—Sir Wm. Dawson.

“I hold that the blood of the first human stock flows in the veins of every living human being.”—Professor Winchell.

Cain.

Cain wanting in spirituality—self-centered, and self-satisfied, recognized in his offering neither sin nor its remedy. Gen. 4:3-5. God's gracious treatment of him. Gen. 4:7. The Word here translated sin means a sin offering—so translated in 113 other places in the Old Testament. Gen. 4:6, 7. Morally, his life revealed his separation from God, and the rapid development of evil in fallen nature, unrestrained by gracious influences. The readiness to shed blood, which was manifest in Cain, appears, intensified, in Lamech. Gen. 4:16-24. The Prophetical announcement of a deliverer in Gen. 3:15, was not recognized by Cain, and the conflict of the ages began. Historically, “Cain went out from the presence of the Lord into the land of Nod.” Gen. 4:16, 17.

Abel.

The spiritual tendency in Abel is seen in his recognition of the need of Atonement. Gen. 4:4; Heb. 11:4; Lev. 17:11. He possessed the sin-consciousness, which accompanies the God-Consciousness. The moral element in Abel's character is manifest in the obedience of faith, Christ speaks of him as “The righteous Abel.” Matt. 23:35. The prophetic promise of a deliverer, was no doubt the basis of Abel's faith. Gen. 3:15. Historically, Abel the first martyr is thought to have been about 125 years of age when slain by Cain. Abel's blood cried unto God. Gen. 4:10. And God heard. There is a blood that “speaketh better things,” than the blood of Abel. Heb. 12:24.

Seth.

Eve's faith, based upon God's promise, disappointed in Cain, was rewarded in Seth. Gen. 4:25. His spirituality is seen in that, following Abel's death he maintained the worship of God. Gen. 4:26. The moral results as seen in the two civilizations—Cain's and Seth's—one without, the other with God. Cain's, to Lamech. Gen. 4:16-24. Seth's, to Noah. Gen. 5:1-32. The Prophetic Promise was rapidly making History. "Around these two—Cain and Seth—as their representatives, all the children of Adam would group themselves according to their spiritual tendencies."—A. E.

Enoch.

The seventh from Adam, he walked with God. Heb. 11:5. Divine fellowship. He was the head of a family, a Patriarch and Prophet, yet the consciousness of the Divine presence made him master, instead of slave. The moral darkness of his age could not eclipse the light of his life. He was the first Prophet mentioned in the Bible. Jude 1:14. His Historical record is brief, but the influence of his character and example have been an inspiration through all the centuries. Heb. 11:5. He lived as many years as there are days in a year.

Noah.

Spiritually, Noah apprehended the Divine purpose, which gave him that enduring faith, to stand between God and universal lawlessness, and for 120 years preach righteousness. II. Pet. 2:5; Gen. 6:9. He had vital connection with God, and so partook of the Divine patience. I. Pet. 3:20. Morally, his example was a warning to his generation, and an encouragement to faith in all ages. His obedience and courage were the outgrowth of his faith. Heb. 11:7. Noah's Prophetic blessing singles out Shem, as the inheritor of the Divine promises, in the line of redemption for the world. Gen. 9:26, 27. Historically,

his three sons are to begin the repopling of the earth. Gen. 10:1-32.

“History begins with this table of the nations, it accounts for the peopling of the earth.”—Von Muller.

Abraham.

It is the divine method, that man should co-operate with God, and that God should act by means of men who are fitting instruments. Abraham's deep nature, his spiritual vision and broad outlook is seen (Gen. 13:5-12), fitting him to receive the disclosure of God's purpose of love. “In thee shall all the families of the earth be blessed.” Gen. 12:3. He looks onward perpetually to the accomplishment of this prediction. Christ recognized this, “Your father Abraham saw my day and was glad.” John 8:56. Morally, his character was one of grand proportions. Heb. 11:8-10.

“The authority of God was always sufficient for him. His obedience was as prompt as it was complete.”—A. C.

His integrity. Gen. 14:22-24. His generosity. Gen. 13:8, 9. Prophecies concerning the Hebrew nation were first made to Abraham. Gen. 12:1-3; Gen. 12:7; Gen. 13:14, 15; Gen. 17:1-8. History introduces us to Abraham, as he goes out at the call of God, from Ur of the Chaldees into the land of Caanan. Midway between Creation and Christ's Advent,—a period of 4,000 years—stands Abraham.

“Sacred history commences with the creation of the world, while the history of the Old Covenant only begins when God entered into covenant with Abraham.”—K.

Other characters following Abraham, prominently identified with the Divine purpose are Isaac, Jacob, Joseph, Moses, David, down to Christ. They present a wonderful history, in its character and continuity. The person, or persons who could invent, or evolve, the character of Jehovah and his identification with representative men in a unity of purpose and principle, through forty centuries, would be more wonderful than the reality.

If the study of Bible characters is thus continued the spiritual element or the absence of it will be observed as Fundamental. The disclosures of the divine, through chosen men, during past centuries reveal, the one all-comprehensive Purpose—Redemption—the one all-inclusive Principle—Love.

“Divine tuition, under its earlier form of mere paternal superintendence, was cut short by sin, before as yet the race had begun to be cradled. Then came that other form, the redemptive, which was at once inaugurated, and which, from then till now, has inspired and determined the whole course of human history. The Serpent-Bruiser was not yet born, was only promised, and foreshadowed by type and symbol; but the Logos economy began to work, and, like the central wheel of some gigantic machinery, sent its motion to the farthest points. Christ began to rule the world long before he entered it through the Virgin’s womb. It was he that vitalized the pious civilization of Seth. It was he that cursed the godless race of Cain, and drowned the reeking plains of Western Asia beneath the Deluge. It was he that divided the earth among the three great races that came of Noah. It was he that elected the race of Shem as the special nurse and guardian of the great religions of the world. It was he that appeared to Abraham, and evoked through him, the Hebrew people to their stupendous destiny. From that hour, till he appeared in person to tread its mountains and its valleys, Palestine became, and remained, the central country of the globe. Diminutive in territory, embraced by the glowing arms of the Desert on the South and East, sentinelled on the North by the rugged mountains of Lebanon, washed on the West by the Mediterranean, with scarcely a single harbor to break the line of its inhospitable coast, it lay apart from the nations, and yet in the midst of them, to be the pivot of their policy, the tempting prize of their ambitions, the end for which they flourished, though they knew it not, and through its Prophets, the angel of their doom. Egypt bloomed just in time to adorn the Nomadic Hebrews with science, arts and arms. The Kingdom of Syria was strong just in time to tease, the Assyrian Empire just in time to break in pieces, for Providential ends, the Northern Kingdom of Israel. Then Babylon arose just in time to crush the Southern Kingdom of Judah. The Medo-Persian Empire, intensely hating idolatry, next rushed upon the scene just in time to bear the repentant Hebrews back to Palestine. Then Greece appeared, advancing her breast of flint to shiver the Persian

lances, just in time to weave a fitting garment of language for Christian thought. Followed by iron Rome, lacing the conquered world with imperishable roads, teaching the nations law, shutting the Temple of Janus, to await the coming of the Prince of Peace. Thus all things pointed toward this one issue. There is the unity as of a perfect drama; and the conclusion of every healthy judgment is, that it must have been designed. Rightly, then, did Augustine, thus surveying the grand procession of races and nations, pronounce the history of the world, the history of redemption. No other philosophy of history will answer; no other solution of the problem is valid. Blind must be the students of ancient history who cannot trace in every land the footprints, and deaf his ears who cannot hear, in every century, the foot-falls of the coming Christ. None of those antique civilizations were native to soils that nourished them. Rome took her light from Greece; Greece from Egypt, Egypt from Western Asia; and Western Asia was where the race was twice cradled, where Adam lived and died, and where the Ark rested. Each of these civilizations, it is true, had something peculiar to itself, in obedience to other laws; but they all proceeded, by natural descent, from one original; and that original was a survivor of the Deluge, the bequest of an elder, perished world, and, in its last analysis, an inspiration of God himself.

“The only civilizations of much historic interest, which failed to play an important part in preparing the way for Christianity were the Hindoo and the Chinese. Why these had nothing to do, is obvious: they stood apart, outside of the line of march. But neither were They indigenous. They both proceeded from Western Asia, shooting eastward, as the more important historic civilization shot westward, from the central stem. As to the ordering of these events, the fact of a general Divine superintendence is hardly to be questioned. Such adaptations indicate design; and such design necessitates the inference of a competent designer.”—R. D. H.

CHAPTER IX.

Passages of the Bible Chosen for their Literary Beauty and Interest.

“The Bible, thoroughly known, is a literature of itself; the rarest and richest in all departments of thought or imagination which exists.”—Froude.

The Creation and Fall of Man. Gen. 2:4; 3:24.

The Great Flood. Gen. 6:1.

The Tower of Babel. Gen. 11:1-9.

God Communes With Abraham. Gen. 18.

The Cities of the Plain. Gen. 19:12-28.

Hagar and Ishmael. Gen. 21:1-20.

The Sacrifice of Isaac. Gen. 22:1-19.

The Wooing of Rebecca. Gen. 24.

Isaac Blesses Jacob. Gen. 27:1-41.

Jacob's Dream. Gen. 28:10-22.

The Meeting of Jacob and Rachel. Gen. 29:1-14.

The Story of Joseph. Gen. 37; 39; 40; 41; 42; 43; 44; 45:16-28; 46:1-7, 28-34; 47; 49; 50.

Birth and Nurture of Moses. 1:7-14, 22; 2-10.

The Death of the First Born. Ex. 12:21-30.

Egyptians Destroyed at Red Sea. Ex. 14.

God Reveals Himself to Moses. Ex. 33:12; 34:8.

Balaam Blesses Israel. Num. 24:1-9.

Song of Moses. Deut. 32:1-43.

Moses Dying Blessing. Deut. 33; 34:8.

Song of Deborah. Judges 5.

Birth of Samson. Judges 13:2-24.

Samson's Riddle. Judges 14.

Samson and Delilah. Judges 16:4-31.

Story of Ruth. Ruth 1; 2; 3; 4:1-17.

Hannah Devotes Samuel to the Lord. I. Sam. 1.

God Speaks to the Child Samuel. I. Sam. 2:18, 19; 3:1-18.

Ark Taken. Death of Eli. I. Sam. 4.

Samuel Anoints David King. I. Sam. 16.

David Slays Goliath. I. Sam. 17.

David and Jonathan. I. Sam. 18:1-4; 20.

David's Lament for Saul and Jonathan. II. Sam. 1:17, 19-27.

God Rebukes and Punishes David. II. Sam. 12:1-10; 13-23.

Death of Absalom. II. Sam. 18.

David Blesses the Lord. I. Chron. 29:10-19.

Solomon's Dream. I. Kings 3:5-15.

The Judgment of Solomon. I. Kings 3:16-28.

The Wisdom of Solomon. I. Kings 4:29-34.

Solomon's Prayer. I. Kings 8:22-53.

The Translation of Elijah. II. Kings 2:1-12.

Elisha Restores the Shunammite Child. II. Kings 4:8-37.

The Trials of Job. Job 1.

The Narrow House. Job 3.

A Vision of the Night. Job 4:12-21.

The Blessed Life. Job 5:6-26.

Weary Days. Job. 7.

The Frailty of Man. Job 14:1-12.

The True Wisdom. Job 28.

God's Mighty Works. Job 38; 39.
Behemoth and Leviathan. Job 11:6; 12.

The Blessed Man. Psalm 1.

O! Lord How Excellent. Ps. 8.

Lord Who Shall Abide. Ps. 15.

Preserve Me O God. Ps. 16.

I Will Love Thee O Lord. Ps. 18:1-36.

The Heavens Declare Glory. Ps. 19.

The Lord is My Shepherd. Ps. 23.

The Earth is the Lord's. Ps. 24.

The Lord is My Light. Ps. 27.

Rejoice in the Lord. Ps. 33.

I Will Bless the Lord. Ps. 34.

Fret not Thyself. Ps. 37.

I Said I Will Take Heed. Ps. 39.

As the Hart Panteth. Ps. 42.

God is Our Refuge. Ps. 46.

Great is the Lord. Ps. 48.

David's Penitent Prayer. Ps. 51.

How Amiable Thy Tabernacles. Ps. 84.

Lord Thou Hast Been our Dwelling Place. Ps. 90; 91.

O Sing unto the Lord. Ps. 98; Ps. 103.

The Voice of Wisdom. Prov. 8.

The Virtuous Woman. Prov. 31:10-31.

Vanity of Vanities. Eccl. 1.

Youth and Age. Eccl. 11:7, 12.

The Time of the Roses. Song of Solomon 2.

Love's Garden. Song of Solomon 4.

A Lover's Quest. Song of Solomon 5.

Fall of Babylon. Isa. 13:19-22; 14:4-12.

Desolation of Babylon. Rev. 18.

The Return to Zion. Isa. 11.

A Voice in the Wilderness. Isa. 35:1

The Lord Shall Comfort Zion. Isa. 40:1-11.

How Beautiful Upon the Mountains. Isa. 52:7-10.

The Man of Sorrows. Isa. 53.

Ho, Every One That Thirsteth. Isa. 55.

The City of God. Isa. 60:1-20.

A Preacher of Glad Tidings. Isa. 61.

The Restoration of Israel. Jer. 31:1-17.

A Covenant of Peace. Ezek. 34:22-31.

The Vision of Belshazzar. Dan. 5.

Daniel in the Lions' Den. Dan. 6.

God's Love and Mercy. Hos. 14:4-9.

The Story of Jonah. Jonah 1; 2; 3; 4.

Habakkuk's Prayer. Hab. 3:2-19.

The Acceptable Offering. Mic. 6:6-8.

Mary Magnifies the Lord. Luke 1:46-55.

Prophecy of Zechariah. Luke 1:67-79.

The Nativity. Luke 2:4-19.

The Star of Bethlehem. Matt. 2:1-12.

The Temptation. Matt. 4:1-11.

The Beatitudes. Matt. 5:1-12.

Love Your Enemies. Matt. 5:43-48.

The True Riches. Matt. 6:19-34.

The Two Foundations. Matt. 7:15-27.

The Talents. Matt. 25:14-30.

The Judgment. Matt. 25:31-46.

A Woman Washes Christ's Feet. Luke 7:36-50.

The Good Samaritan. Luke 10:25-37.

The Great Supper. Luke 14:12-24.

The Prodigal Son. Luke 15:11-32.

The Water of Life. John 4:5-26.

The Good Shepherd. John 10:1-16.

The Raising of Lazarus. John 11:1-46.

Christ's Intercession. John 17.

Christ Before Pilate. John 18:28; 19:16.

The Crucifixion. Luke 23:26-49.

The Entombment and Resurrection. Luke 23:50-56. John 20:1-29.

Evening Walk to Emmaus. Luke 24:13-32.

The Martyrdom of Stephen. Acts 6:8-15; 7:54-60.

Paul's Farewell to Ephesus.
Acts 20:17-38.

Paul's Voyage and Shipwreck.
Acts 27; Rom. 8.

The Christian Life. Rom. 12.

Charity. I. Cor. 13.

The Resurrection of the Dead.
I. Cor. 15:35-38.

The Earthly and The Heavenly
House. II. Cor. 5:1-10.

Ministers of God. II. Cor. 6:1-10.

The Fruit of the Spirit. Gal. 5:
16-24.

The Love of Christ. Eph. 3.

Heavenly Armor. Eph. 6: 10-18.

The Peace of God. Phil. 4:1-8.

Forever with the Lord. I.

The Children of Light. I. Thess.
5:1-10.

Contentment. I. Tim. 6:6-16.

Thess. 4:9-18.

Pure Religion. Jas. 1.

Sons of God and Their Dis-
cipline. I. John 3:1-3. Heb 12:
5-11.

The Heavenly Caller. Rev. 3:14-22.

The Heavenly Jerusalem. Heb.
12:18, 19, 22, 24.

An Inheritance Incorruptible. I.
Peter 1.

Until the Day Dawn. II. Pet. 1:
1-19.

The Cloud of Witnesses. Heb.
11:1; 12:2.

The Two Crowns. I. Cor. 9:24-
27.

The Crown of Righteousness.
II. Tim. 4:6-8.

The Saints in Glory. Rev. 7:9-
17.

The Triumph Song of Heaven.
Rev. 5:8-13.

The Saints' Rest. Rev. 14:2-13.

The Great Awakening. Dan. 12:
1-3.

The Day of Wrath. Rev. 6:8-17.

The Last Judgment. Rev. 20:11-
15.

Jerusalem the Golden. Rev. 21:
1-12; 21-27. Rev. 22:1-5.

The Growth of Holy Scripture.

God is the living God. The Bible is a living book.
"Every Scripture is God-breathed—living." II. Tim. 3:16.

The growth of the Divine writings was gradual, covering
a period of about 1500 years. Heb. 1:1, 2.

The Bible is a library of 66 books, written by about 40
different authors, each writing independently of the others, but
all burdened with the one sublime theme, the redemption of
man.

The Scriptures are a progressive self-revelation of God
made to man's ever growing consciousness of need and desire
for God. The principal media for conveying truth to human
minds is language.

A chosen man, (Abraham), a chosen nation, (Hebrew), a
chosen land, (Palestine) as a depositary of Divine truth for the
world.

"The Hebrew language has a wonderful majesty and sub-
limity: This arises, partly, from its original religious genius,

but chiefly from the sublime materials of its thought. God as Redeemer is the central theme of the Hebrew language and literature."—Briggs.

Faith in this Divine ideal of redemption sustained the patriarchs and prophets. By faith, Abraham, entered the promised land. Gen. 12:1-4. Heb. 11:8, 9.

By faith Isaac blessed Jacob concerning things to come. Gen. 28:3, 4; Heb. 11:20.

Jacob carried this family heritage of faith into Egypt as seen in his dying blessing of Judah. Gen. 49:8-10. In this faith Moses was born and reared. Ex. 2:1-10. Heb. 11:23. Witnessed in his choice. Heb. 11:24-28. His commission. Ex. 3:10. Receives the law from God and direction for its preservation. Ex. 25:16-21. Deut. 31:24-26.

This law was copied by Joshua. Josh. 8:32-35. Used at coronation of King Jehoshaphat. II. Kings 11:12.

After long years of neglect in the reign of King Josiah, Hilkiah the Priest found a book of the law of the Lord given by Moses. II. Chron. 34:14. From Josiah to Ezra is 175 years. Ezra, who was priest and scribe, compiled the sacred writings. His preparation for it. Ezra 7:10.

God sent him from Babylon about 400 years B. C. for this very purpose. Ezra 7:6.

Here we have a succession of testimonies that the law of Moses, as the Pentateuch was called, a written document was in existence from the days of Moses down to the time of Ezra, the scribe: Proving the existence of a particular book, the authorship of which was ascribed to Moses. The next important period in the development of Bible History was in the reign of Ptolemy Philadelphus, the Syrian king, who began to reign 280 B. C. He was distinguished for his uniform kindness to the Jews.

He caused a copy of the Hebrew scriptures to be translated into Greek, about three centuries B. C.

Very many Jews were established in Egypt, among these

Jews Hebrew had gone out of use and Greek had taken its place as an every day language.

This translation was called the Septuagint, because it was approved by the Jewish Great Council or Sanhedrin which had seventy members. It was the first translation of the Old Testament from Hebrew and the first known translation of any book from one language to another. It was executed B. C. and therefore, gives an unbiased interpretation by the most learned of the Jews of what was meant in the prophecies of the Messiah.

The appearance of the Septuagint was the gift of the Scriptures to the Gentile world, and accordingly B. C. it had done much to cause the general persuasion in those days that a Redeemer was about to come.

This is the version of the Jewish scriptures that Jesus studied in the home of his mother at Nazareth and from which he constantly quoted. "The references in Philo, Josephus, and the New Testament, combined with the other evidences, show that all the books of the Hebrew Old Testament were known in the New Testament times. Thus Christianity, when first instituted, found in existence two chief editions of the Old Testament, the Hebrew and the Greek."

"The substantial, practically absolute identity of the present Hebrew Old Testament as Christ knew it, is one of the clearest, outstanding facts in the critical controversy. The evidence for our present Old Testament as indorsed by Jesus Christ, is simply amazing, overwhelming, unanswerable. Christ must be torn out of the heart of the world before the Old Testament can be wrenched from its place."—Behrends.

The Gospel Records.

The living stream of Divine truth, flowing down through the centuries of Jewish history, culminating in Jesus Christ.

The Son of God—The Divine Word. Christ was the Gospel—God-spell. The early Christians were under the power of this gospel and went every where preaching "The Word." Preaching Christ as the one who had fulfilled the Mes-

sianic prophecies, and rehearsing the facts of his earthly life which they had seen and heard. Of these astonishing facts notes would naturally be taken and put into circulation: To these Luke most likely refers in his gospel Luke 1:1. "For as much as many have taken in hand to set forth in order a declaration of those things most surely believed among us, even as they delivered them unto us which from the beginning were eye-witnesses and ministers of the word." Luke 1:2. First came Belief in Christ, the Incarnate Word; then the Oral word, about Christ; then gradually arose the Written word, which ultimately, with the other Scriptures, was formed into a canon. The gospel was first Spoken while the apostles were living; but before their death provision was made for their testimony becoming a continuous legacy for the Church. The four, therefore, and no more, were recognized by the Christian Church at that early date. The concurrence of the four in certain unusual expressions, and in the choice of incidents, implies that there was at first a Common Oral Gospel referred to in Luke 1:4, as taught by word of mouth to Theophilus.

"Matthew Writes for Jews, his theme being "the kingdom of heaven" (in Mark and Luke, "the kingdom of God") as opposed to the earthly kingdom, which the Jews were then expecting. Mark's Gospel has a Roman Aspect; his theme is Christ's practical service as the servant of God for man. His very name is Roman. The Gospel of Luke, whose name is Greek, has a Greek aspect; his theme is Christ "the Son of Man" in his sympathizing humanity. John Writes for the Spiritual of every Race. His theme is the Son of God manifested as our light and life. His gospel is the complement of the three synoptists. Christ appears (1) as Son of David in Matthew; (2) the Servant of God in Mark; (3) the Son of Man in Luke; (4) the Son of God in John.

"Reconcilable diversity is a confirmation of the truth, because it disproves collusion and shows the witnesses to be independent. Sameness in all four would make all but the first mere copies. There are not four different gospels, but one fourfold gospel of Jesus Christ from the Holy Ghost, who inspired four intelligent writers to present him from a fourfold

point of view, forming one complete whole.”—Rev. A. R. Fausset, D. D.

Paul also makes this request of Timothy, viz.: “When thou comest bring with thee the books, but especially the parchments.” II. Tim. 3:13.

“All the evidence which can be gathered from the circumstances of the early church, of the origins of the Gospels, has tended to establish the existence of an original oral gospel, definite in general outline and even in language, which was committed to writing in the lapse of time in various special shapes.”—B. F. W.

These writings were read in most of the churches during their life-time on the Lord’s day.

History informs us that Polycarp was a pupil of St. John. Justin Martyr was a disciple of Polycarp, he was born ten years before St. John’s death. Justin Martyr cites passages from all the Gospels.

The apostle Paul whose authorship of the Epistles to the Romans, I. and II. Corinthians and Galatians is undisputed.

Paul died sometime between the years 64 and 67 A. D. Afterward Clement, who as a fellow-laborer of St. Paul, writes a letter to one of the churches where there was a subject in dispute, advising them to refer again to the letter of the blessed apostle Paul, saying, “What did he write to you at the beginning, when the Gospel was first preached to you.”

Irenaus also appealed to those early writings, saying, “Every question will be cleared up for him when he has read attentively the scriptures which are kept in the houses of those who are Presbyters in the church.”

Therefore, we conclude, because these writings were in possession of the early Christian churches, copied, quoted, and discussed by them and handed down, from generation to generation, they have been accepted as indisputable.

Eminent specialists in Biblical lore tell us there are ten hundred and twenty-one acknowledged manuscripts of the Bible in existence, placed in the great libraries of the world.

One of the most important is the Alexandrian Manuscript found in Egypt, and is now kept in the British Museum. It was carefully examined by that great critical scholar, Patrick Young, the librarian to King Charles I. It was given to the world by the printing-press and so accurate was that edition, that when compared with the manuscript, there were discovered errors in only two letters.

In 1526, William Tyndale published the Bible in the mother-tongue of the English people. The standard Bible of the Roman Catholic church called the Vulgate was published about 400 A. D. It was the first book ever printed. In 1611, during the reign of James I. what is called the King James Version was translated and published and has since been used by Protestant Christendom as the Authorized Version of the Bible.

In 1881 a Revision of the New Testament was published and that of the Old Testament in 1885. It was not a Re-translation, but simply a Revision.

From these manuscripts it is seen that the Bible is the only ancient book of the many literary treasures of antiquity which are so highly prized, and that can lay claim to such strong historic evidence as these manuscripts furnish.

“Irenaus, himself, who lived A. D. 177, says that no more, and no less than four genuine gospels were ever heard of in the church of Christ.”

In the preface to the first volume of his *Chronology of Ancient Christian Literature* (1897) Adolph Harnack, of the University of Berlin, acknowledged by the scholarship of Europe and America, as the foremost historical scholar of the day, deliberately affirms,

“In its main points, and in nearly all of its specific details, the oldest literature of the church, judged merely as historical literature is true, and trustworthy. The time is coming, and it

is already here, when there will be little interest in the literary problems of primitive Christianity, because the authority of tradition will be generally recognized. In history, not in literary criticism, lie the problems of the future. Let the plain Bible reader continue to read his gospels as he has hitherto read them, for in the end the critic cannot read them otherwise; what the one regards as their true gist and import, the other must acknowledge to be such."

CHAPTER X.

Archaeology.

Testimonies from ancient cities. We not only have the internal evidence of the Bible to prove its Divinity, but Research now furnishes us with the indisputable fact of its Historical accuracy.

“The objection heretofore made that the art of writing was not known in those days of antiquity, therefore, the Bible must have been handed down by oral tradition, and very little of it can be historical: Now the pick and the spade, and archaeological research have silenced these objections forever. Monuments have been discovered, and also great libraries written upon imperishable clay tablets, which prove the historic character of the Old Testament manuscripts.”—A. C. Zenos.

“Formerly criticism was free to begin with the assumption that the historic accounts in the books of the Bible were not credible. Archaeology now changes the situation and says to the critic that that assumption is not only arbitrary but contrary to all the known facts. The first historical critics of the Pentateuch denied its Mosaic authorship, partly on the assumption that the art of writing was not known at the time of Moses. Such a conclusion would now find itself face to face with the remains of the art of writing that come from centuries, if not, as some say millenniums before the time of Moses. One may now actually see in the museums of Europe Papyri from Egypt, tablets from Assyria, and inscriptions from Babylonia, which ante-date Moses.”—H. V. Hilprecht.

“Egyptian civilization is, at the very outset, full grown. The monumental history of Egypt gives no countenance to the theories of to-day, which derive civilized man by a slow process of evolution out of a brute-like ancestor. So far as excavation has made it known to us, it is a history, not of evolution and progress, but of retrogression and decay. The age of the Hebrew patriarchs lies exposed to the full glare of history. We possess an abundance of contemporaneous records which enable us to test the truthfulness and credibility of the Old Testament.”—A. H. Sayce.

Ur, the native city of Abraham has been discovered and excavations have been made among the ruins of its temples. All the facts discovered harmonize with the call and character of Abraham as described in scripture. The name of Methuselah is distinctly mentioned as "The man of God." Melchisedek has been verified as an historical character, it reads as in Gen. 14:18.

"Whenever any fact is mentioned in Bible history, we do not discover anything on the monuments which tends to contradict it."—Wilkinson.

"The Old Testament is beyond all comparison the most interesting and instructive Guide Book of which a traveler in the East can avail himself."—Legh.

These archaeological discoveries have been a severe test to the writings of profane historians.

"The only ancient historical authority that walks in safety down the centuries by the side of all these unexpected disclosures; and is constantly becoming vindicated from hostile criticism, is the sacred scriptures."—S. C. B.

"Contemporaneous monuments are continually coming to light, which prove that in the story of the patriarchs and of the exodus we have truth and not legend. First of all we have learned not only that Moses could have written the Pentateuch, but that it would have been something like a miracle if he had not done so."—Sayce.

Admission of Skeptics.

"For their rock is not as our rock, even our enemies themselves, being judges." Deut. 32:31.

"Shall we be told such a man never lived? The whole story is a lie? Suppose that Plato and Newton never lived. But who did their works, and thought their thoughts? It takes a Newton to forge a Newton. What man could have fabricated a Jesus? None but a Jesus."—Theodore Parker.

"It is more inconceivable that a number of persons should agree to write such a history, than that one should furnish the subject of it.

"The Jewish authors were incapable of the diction, and strangers to the morality contained in the Gospels. The marks

of its truth are so striking and inimitable that the inventor would be a more astonishing character than the hero."—Rousseau.

"Alexander, Caesar, Charlemagne, and I myself have founded great empires; but upon what did these creations of our genius depend? Upon force. Jesus alone founded his empire upon love; and to this very day millions would die for him. I tell you all these were men, and I am a man. No other is like him; Jesus Christ was more than a man. All who sincerely believe in him experience that remarkable supernatural love towards him. The phenomenon is unaccountable; time, the great destroyer, is powerless to extinguish this sacred flame; this is what strikes me most. This it is which proves to me quite convincingly the Divinity of Jesus Christ."—Napoleon.

"Let the world progress as much as it likes, let all branches of human research develope to the very utmost, nothing will take the place of the Bible—that foundation of all culture and all education."—Goethe.

"The misery, caused by the consciousness of our faults and the reproaches of conscience, is relieved by the Bible. Through its doctrine of an expiatory atonement, the desolate feeling, that we are the victims of blind chance vanishes before the sheltering arms of Providence, and the darkness of the gloomy night of our earthly life is illuminated by the prospect of an immortal and heavenly blessedness."—Strauss.

"You do well in that you base your peace and piety on the Gospels, for in the Gospels, and in the Gospels alone, is the source of deep spiritual truths, after reason has measured out its whole territory in vain."—Kant.

"It is of no use to say that Christ as exhibited in the Gospel is not historical."—John Stuart Mill.

Admissions of Scientists.

"Scientific men acknowledge that both the beginning and end of things are utterly beyond the reach of science; and what else is this but a corroboration of what God says, 'I am the first and I am the last.'"—Saphir.

"The chasm between the not living and the living the present state of knowledge can not bridge."—Huxley.

"I share Virchow's opinion that the theory of evolution, in its complete form, involves the assumption that at some period or other of the earth's history there occurred what would now be called spontaneous generation; but I agree with him that the proofs of it are still wanting. The failures have been so lamentable that the doctrine is utterly discredited."—Tyndall.

"I had wished to enter my earnest protest against the transmutation theory, revived of late with so much ability, and so generally received. It is my belief that naturalists are chasing a phantom in their search after some material gradation among created beings, by which the whole animal kingdom may have been derived by successive development from a single germ, or from a few germs. The resources of the Deity cannot be so meager that, in order to create a human being endowed with reason, He must change a monkey into a man."—Louis Agassiz.

"With regard to the conception as put forward by Mr. Darwin, I cannot truly characterize it except by an epithet I employ with great reluctance. I weigh my words and have present to my mind the many distinguished naturalists who have accepted the notion, and yet I cannot call it anything but a purile hypothesis."—Prof. George Mivart.

"In all this great museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. This museum is full of proofs of the utter falsity of their views."—Dr. Ethridge of the British Museum.

"In support of all naturalistic conjectures concerning man's origin, there is not at this time a shadow of scientific evidence."—Lionel S. Beale, Kings College, London, Prof. of Biology.

"The Darwinian theory of descent has, in the realms of nature not a single fact to confirm it. It is not the result of scientific research, but purely the product of the imagination."—Prof. Fleischmann of Erlangen.

"In the first decade of the twentieth century it has become apparent that the days of Darwinism are numbered."—Prof. Edward Von Hartman, Germany.

"The more I investigate ancient history, the more I am convinced that the Nations set out from a true worship of the Supreme Being."—Prof. Schlegel.

"The evidence for the antiquity of man on the hypothesis of evolution is purely speculative, no human remains having as yet been found in either the Miocene or Pliocene strata."—Prof. H. W. Haynes.

"The Miocene Man is not at present acknowledged by a single careful geologist."—Prof. LeConte.

"Not in one single case, in the whole of Europe or America, has a trace of man's existence been found below the only deposits which we have a right to assume were developed and produced by the great ice sheets of the early glacial periods."—Prof. Hall.

"Man has no place till after the reign of ice. The very beginnings of our race are still almost in sight. Geological events which, from the force of habit in considering them, we had imagined to be located far back in the history of things, are found to have transpired at our very doors."—Prof. Winchell.

"These are not forty year old opinions but are among the very latest, and most indisputable utterances of scientists, whose high standing is unquestioned. It turns out, therefore, that in place of the now abandoned estimates of man's antiquity there stands the absolutely assured fact that his arrival on earth was not much, if any, earlier than the historic dates given in the Bible."—Prof. L. T. Townsend, Ph. D., D. D.

"The claim that at bottom the religious contents of the Old Testament are only the Natural Product of Man's Religious Genius can not be supported. Actual facts fairly interpreted do not prove an evolutionary process in the development of early religion but rather the opposite, a degradation of something originally good to something worse."—Prof. H. H. Kuyper, of the Free University of Amsterdam.

"The whole application of the supposed law of evolution to the religious and secular history of the ancient world is founded on what we know to have been a huge mistake. The actual condition of the oriental world in the age of Moses, as it has been revealed to us by archaeology, leaves little room for the particular kind of evolution of which higher criticism has dreamed. But in truth the archaeological discoveries of the last dozen years in Egypt and Crete, have, once for all, discredited the claim of criticism to apply its theories of development to the settlement of chronological or historical questions. The skepticism of the critic has been proved to have been but the measure of his own ignorance, and the want of evidence to have been merely his own ignorance of it.

The spade of the excavator in Crete has effected more in three or four years than the labors and canons of the 'critic' in half a century. The whole fabric he had raised has gone down like a house of cards and with it the theories of development of which he felt so confident."—Dr. A. H. Sayce, one of the world's best archaeologists, University of Oxford.

"The Substance of Holy Scriptures, the Divine teaching as to Religion, Faith and Morals is Errorless and Infallible."—Prof. Briggs.

"The astounding fact is, that the Bible is the only book in the world that will bear full and permanent translation into life. God has kept the Bible free from moral and religious error in its inculcations. He has done that for no other book."—Joseph Cook.

"Such a faith as Old Testament prophets possessed has been the blessing and the guide of the best of mankind in their achievement of the best up till this hour; such a faith is more than ever needed just at the present moment, to save the human race from losing respect for itself, and to rekindle hope and aspiration for the future."—James Robertson.

"Criticism cannot touch the vital heart of the Bible. So far as criticism is revolutionary and destructive, it is not scientific, and so far as it is scientific, it is perfectly harmless, and in the main purely conjectural.....There in the Bible—potent in the past, and potent now,—there, in its record, lies the broad line of Revelation, in law and psalm and prophecy, growing more and more luminous until the day dawns in Jesus Christ. It is all clear and consistent, and history has crystallized around it. The heart of the world beats in it. The energies that have shaped the advancing centuries are here brought to view. It can never be outgrown, and it can never be discredited. There is an actual history behind it. There is a deathless life within it; and these are driving it with irresistible momentum into the present and the coming years."—A. J. F. Behrends.

"To theological students I would give the advice, as the best safeguard against the danger of skepticism, to master first and last the contents of the Bible, and never to lose sight of its Spiritual Truths, Which are Immeasurably More Important than all the Questions of Lower and Higher Criticism."—Phillip Schaff.

Testimonies of Eminent Men.

"I find more sure marks of authenticity in the Bible than in any profane history whatever."—Sir Isaac Newton.

"Nor has the widest learning and acutest ingenuity of skepticism ever pointed to one complete and demonstrable error of fact, or doctrine, in the Old or New Testament."—Archdeacon Farrar.

Engraved by his direction, on his monument at Marshfield. "My heart has always assured and re-assured me, that the gospel of Jesus Christ must be a Divine reality. The Sermon on the Mount cannot be a merely human production. This belief enters into the very depths of my conscience."—Daniel Webster.

"To the Bible men will return, because they cannot do without it. The true God is and must be, pre-eminently the God of the Bible, the eternal, who makes for righteousness, from whom Jesus Christ came forth, and whose spirit governs the course of humanity."—Matthew Arnold.

The dying novelist, poet and historian said to his son-in-law, "Bring me the Book." Mr. Lockart asked, "What book?" "And you ask?" "There is but one."—Sir Walter Scott.

Professor of philosophy in the University of Copenhagen, and for years the leading atheist of his land, says in the introduction to the revised edition of his works just published:

"The experiences of life, its sufferings and griefs, have shaken my soul, and have broken the foundation upon which I formerly thought I could build. Full of faith in the sufficiency of science, I thought to have found in it a sure refuge from all the contingencies of life. This illusion is vanished; when the tempest came, which plunged me in sorrow, the moorings, the cable of science broke like a thread. Then I seized upon that help which many before me have laid hold of. I sought and found peace in Christ, since then I have certainly not abandoned science, but I have assigned it another place in my life."—Hegard.

“In my opinion he is not a Protestant Christian, who does not receive the historical facts of Christ’s earthly life, in their literal acceptation, with all their miracles, as equally authentic with any recorded in history and whose belief in them is not as firm and tranquil as his belief in the latter. A Christianity after the fashion of the modern philosophers and pantheists, without a personal God, without immortality, without human individuality, without historical faith is no Christianity at all to me, though it may be a very intellectual, very ingenious philosophy. I have often said that I do not know what to do with a metaphysical God, and that I will have none but the God of the Bible, who is heart to heart with us.”—Neibuhr.